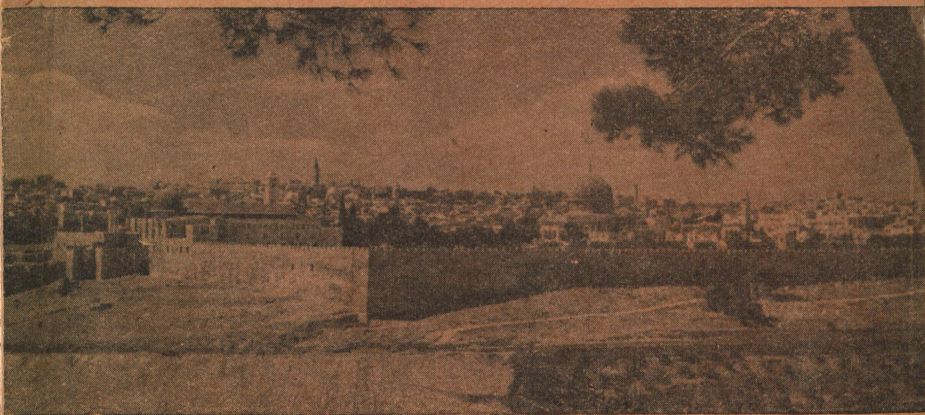


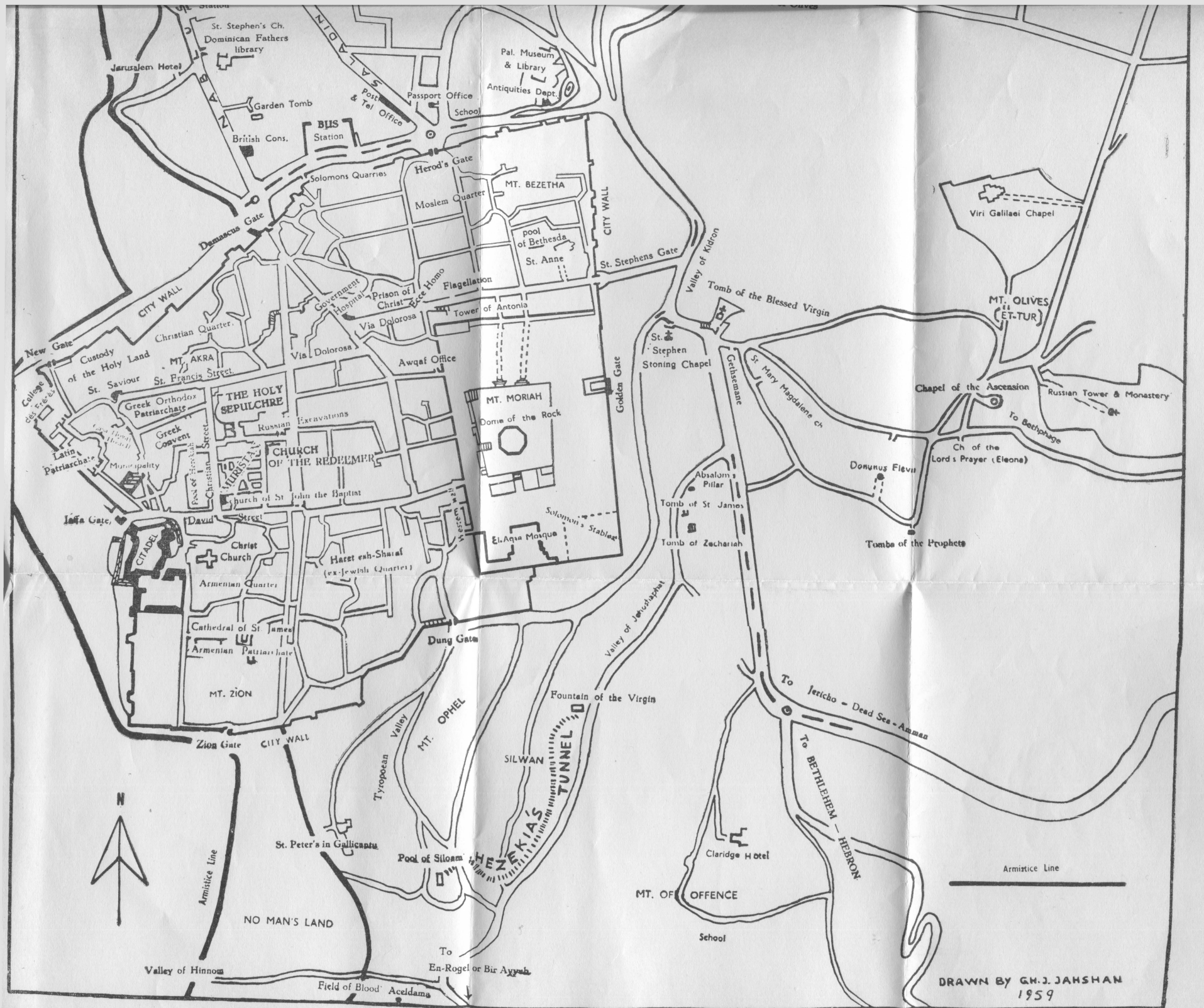
**GUIDE**  
TO THE  
**WEST BANK**  
OF  
**JORDAN**



**JERUSALEM**







DRAWN BY G.H.J. JAHSHAN  
1959

**G U I D E**  
**TO THE**  
**WEST BANK**  
**OF**  
**J O R D A N**

**Second Edition**

COMPILED

BY

**GHATTAS J. JAHSHAN & MAHEEBA AKRA JAHSHAN**





H. M. KING HUSSEIN I OF JORDAN

## **FOREWORD**

People all over the globe, irrespective of race, colour or creed, have, since the earliest times, been interested in, and lured by, the Holy Land, which makes Jordan the World's foremost country for tourism. Being the cradle of the three great monotheistic religions, it is revered by them all as a common sanctuary. Beside its many holy places and sacred shrines, the Holy Land offers a wide range of historic monuments, and a rich variety of geographical features: The bright sun of the Orient, the clear blue sky, the gorgeous moonlit nights, the fascinating hills and valleys and the picturesque towns and villages give this country a romantic and unique atmosphere, which will add to the enjoyment of those who visit Jordan.

This guide book deals in some detail with the West Bank of Jordan which includes the majority of the country's religious shrines and historical sites. Amongst these, Jerusalem, the Holy City, stands most renowned and revered.

The book is intended mainly for the help of pilgrims, tourists, and other visitors coming to Jordan.

It is sincerely hoped that all those who read it will find in it a good and faithful companion.

## **ACKNOWLEDGEMENTS**

In compiling this guide book the author is indebted with incalculable gratitude to all those who, by their encouragement, their valuable hints and suggestions, their practical contribution, in furnishing him with dates, historical facts etc., made the present work possible.



## **WHERE IS JORDAN ?**

Jordan is a small country rich in historical and spiritual interest. Situated in the heart of the Arab World it is bounded : on the north by Syria, on the south by Saudi Arabia, on the east by Iraq and Saudi Arabia and on the west by the occupied area of Palestine. It comprises the territory of Trans-Jordan proper known as the East Bank, and central Arab Palestine known as the West Bank.

Amman is the Capital of Jordan and the residence place of His Majesty King Hussein, while Jerusalem in the West Bank is the spiritual capital of the country.

## **HOW TO REACH JERUSALEM (JORDAN)**

### **By Sea**

Jerusalem had two ports on the Mediterranean Sea, Haifa and Jaffa. However since 1948 they have been inaccessible owing to the hostilities between the Arabs and Jews in Palestine. Thus Jerusalem has no outlet to the Mediterranean Sea. At present visitors coming by sea must disembark either at Alexandria or Port Said in Egypt, or Beirut in Lebanon. The connections between Alexandria or Port Said and Jerusalem are by air. The journey between Beirut and Jerusalem can be made either by air directly, or by road, via Damascus and Amman (10 hours).

### **By Air**

Local Airlines connect Jerusalem Airport (Qalandia) with all the Middle East international airports, such as Beirut, Cairo, Damascus, Baghdad and Dahrn. Daily flights connect Jerusalem Airport with Beirut and Cairo.

## CURRENCY

The unit of currency in the **Hashemite Kingdom of Jordan** is the **Jordan Dinar**, which is made up of 1,000 fils. There are notes of fifty, ten, and five Dinars, one Dinar, and 500 fils. The coins are of 100 fils, 50 fils, 20 fils in silver, 10 fils, 5 fils, and one fils in copper. The more usual name for 10 fils is a **piastre** 100 piastres thus equaling one **Dinar**. Travellers cheques, letters of credit and foreign currency can be exchanged at the official rate at banks, travel agencies and money changers. The H.K.J. is in the "**Sterling Area**"; thus cheques on U.K. Banks can be freely drawn and cashed without infringing the currency regulations of either country.

## TABLE OF DISTANCES

### Between the Principal Localities in the H.K. of Jordan

(8 Kms. equal 5 miles approx.)

#### From Jerusalem To :

By Road	In Kilometers		
Jerusalem Airport	11	Kms.	To the North of Jerusalem
Ramallah	16	"	
Nablus	66	"	
Sabastieh (Samaria)	81	"	
Bethany	5	"	To the East of Jerusalem.
Dead Sea	40	"	
Jericho	38	"	
Es-Salt	82	"	
Amman via Jericho	106	"	
Amman via Dead Sea	87	"	



Bethlehem	17	"	} To the South of Jerusalem.
Solomon's Pools	22	"	
Hebron	45	"	

## LIST OF BUS SERVICES

From the bus station at the Damascus Gate, Jerusalem to :

### Bus No.

- 6 A. : Gethsemane, Silwan and Deir Abu-Tor.
- 14/14 : Augusta Victoria Hospital & Mt. of Olives.
- 18 : Jerusalem Airport (Qalandia), el-Bireh & Ramallah.
- 21 : Beit Jala.
- 22 : Rachel's Tomb and Bethlehem.
- 47 : Beit Sahur.
- 23 : Solomon's Pools and Hebron.
- 28,29 : Jericho.
- 33 : Sheikh Jarrah and Sha'fat. (St. George's Cathedral, American Colony and Ambassador Hotel).
- 14A : Amman.
- 36 : Bethany and Abu-Dees.
- 9 B : Nablus.

## IMPORTANT DATES IN JERUSALEM HISTORY

### Approximately

- B. C.
- 2107 : Jerusalem named Salem by Melchizedek
- ca. 1000 : Jerusalem occupied by King David
- ca. 960 : King Solomon's First Temple
- 918 : Occupation of Jerusalem by Pharaoh Shishak
- 701 : Assyrian Siege by Sennacherib

- 587 : Destruction of Jerusalem by Nebuchadnezzar
- 515 : Second Temple inaugurated
- 332 : Surrender to the Macedonians
- 169 : Temple desecrated by Antiochus
- 63 :: Captured by Pompey

A. D.

- ca. 33 : The crucifixion and resurrection of Our Lord
- 70 : Destruction by Titus
- 136 : Rebuilt as "Aelia Capitolina" by Hadrian
- 335 : Constantine's Church of the Holy Sepulchre built
- 451 : Greek Orthodox Patriarchate of Jerusalem
- 636 : Capitulation of Jerusalem to Omar the Khalif
- 691 : The Khalif Abd el-Malik built the Dome of the Rock
- 1070 : Jerusalem was ruled by Turcomans
- 1099 : First Crusade under Godfrey de Bouillon conquers Jerusalem
- 1150 : The Church of the Holy Sepulchre completed by Crusaders
- 1187 : Moslems under Saladin reconquered Jerusalem
- 1229 : Frederick II obtains Jerusalem by treaty Truce for ten years
- 1335 : Custody of the Holy Land in Jerusalem founded
- 1517 : Turkish conquest
- 1542 : The present walls built by Suleiman the Magnificent
- 1808 : The Church of the Holy Sepulchre destroyed by fire
- 1841 : Anglican Bishopric in Jerusalem founded



- 1847 : Revival of the Latin Patriarchate of Jerusalem
- 1917 : Surrender of Jerusalem to the British Troops (9th. December)
- 1948 : British Mandate ends (15 May)
- 1950 : Annexation by the H. K. J. under King Abdullah

## JERUSALEM

Jerusalem (in Arabic “El Quds esh-Sharif” “The Noble Sanctuary”) crowns the summit of a broad ridge of mountains bounded by two valleys. Both valleys start at the west of the city ; forming at their starting point gentle depressions, they both run eastward for a short distance. The northern one then turns southwards and soon becomes deep and narrow with precipitous sides. This is the Kedron Valley or the Valley of Jehoshaphat. The other, after running south east, turns suddenly southwards for a short distance until it strikes a rocky mountain side which forces it again into an easterly direction until it joins the former. This is the Valley of Hinnom (Gehenna) : the name is associated with the flames of hell, as in this valley children were sacrificed to Moloch.

On the broad ridge between these two valleys, Jehoshaphat and Hinnom, stands Jerusalem, crowning the summits of four hills. These four hills are divided by another valley which runs from North - West to South - East, “the Cheese - Monger (Tyro-poean) Valley”. It runs with a slight curve leaving high ridges on both sides and terminates in the South in precipitous slopes. The present city occupies only portions of the four hills with the intervening valley.

On all sides, the City is surrounded by loftier mountains which shut out the distant view, but here

and there are openings through which glimpses further afield can be obtained.

On the east is the Mount of Olives, its steep terraced sides rising from the Valley of Jehoshaphat and forming three distinct summits, the Hill of Offence, the Hill of Olivet and the Hill of the Viri Galilaei. On the South is the Hill of Evil Counsel rising to a great height from the Valley of Hinnom. On the West the ground gradually ascends to the summit of Mount Gareb. On the North is the range of Scopus which is the North - Western continuation of the Mount of Olives.

The altitude of Jerusalem varies between 2200 feet and 2450 feet above sea level and its geographical position is 31° 46' North and 35° 13' East. It is about 28 miles east of the Mediterranean and 12 miles west of the Dead Sea as the crow flies.

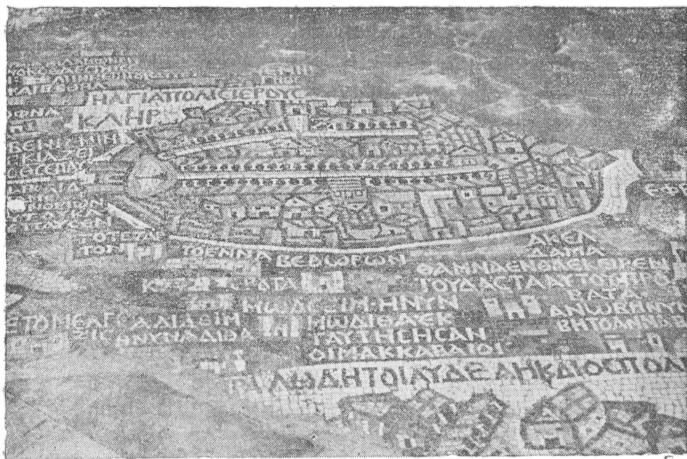
Jerusalem is surrounded by high imposing walls which are still in excellent condition. They were erected by Sultan Suleiman the Magnificent in the year 1542, and follow to a great extent the line of old, Roman walls from the material of which they are mostly constructed.

On the eastern and southern sides, along the brow of the valley of Jehoshaphat, parts of the walls are built with massive stones which date back to the time of Herod.

The circuit of the walls is two and a half miles. Around the existing walls there are thirty-four towers and eight gates. They give the city an irregular form having zig-zags, projections and indentations especially made for defensive purposes ; but despite these, the fortifications in broad outline form a square, typical of a Roman camp.

There are seven open gates in the walls of Jerusalem, some of them occupying the sites of more an-

cient ones (till about 1887 these gates used to be closed before sunset and opened at sunrise). On the east is **St. Stephen's Gate** the reputed site of the stoning of St. Stephen (the first martyr), known also as Bab el-Asbat (the Gate of the Tribes), and as Bab Sitti Maryam (Gate of My Lady Mary), due to the fact that it leads to the Church of the Blessed Virgin's Tomb. On the West is the **Jaffa Gate**, or Bab el-Khalil



*The Madaba Map*

which leads to Hebron and Jaffa. Near here a breach was made in the walls in 1898 to allow the German Emperor Wilhelm II to make a state entry on horseback into the Old City.

There are three gates on the north : **New Gate**, **Damascus Gate** and **Herod's Gate**. The **New Gate**, or Bab el-Jedid, was opened in the time of Sultan Abd el-Hamid in 1889. The **Damascus Gate**, (in

Arabic called Bab el-Amud "the Gate of the Column", either from the column which once stood in the square inside the gate, or from the Street of Columns, which crossed the Byzantine City from the gate, both visible on the VIth. cent. mosaic map on the floor of the Greek Orthodox Church in Madaba), lies between two ridges of the City and leads to Nablus and Damascus. **Herod's Gate** or Bab es-Sahira, is situated on the north-east. To the south there are two gates, **Zion Gate** and **Dung Gate**. Zion Gate is called in Arabic Bab en-Neby Daoud, because of its proximity to the Mosque of David. The Dung Gate, or Bab el-Magharebeh, leads to St. Peter's in Gallicantu and the village of Silwan (Siloam).

Besides these, there is the well-known "**Golden Gate**" (in Arabic called Bab-Dahiriyeh or Gate of Eternity). It is a twin-arched gate, the northern arch is known as "Bab el-Tobeh" (Gate of Repentance) and the southern "Bab er-Rahmeh" (Gate of Mercy). It is a Byzantine structure built by the Empress Eudoxia in the fifth Century. The Emperor Heraclius, returning from his Persian campaign with the recovered Holy Cross entered through this gate and it was then named as the Golden Gate. It was walled up first soon after the Moslem conquest, and in the time of the Crusaders was only used for the processional entry on the festival of the Raising of the Cross and on Palm Sunday. Finally it was closed by Suleiman the Magnificent.

Since the conflict in 1948 three gates have been closed : Zion Gate, Jaffa Gate and the New Gate.

The streets of Jerusalem are narrow, and some of them are poorly paved. The leading ones run almost straight and serve as a key to the rest.

David Street, which leads from Jaffa Gate down to the principal entrance of the Haram Area, ("Bab

es-Silsileh" or Chain Gate), divides the city from East to West. The other main street commences at the Damascus Gate and traverses the City from North to South, through the principal market places and bazaars, finishing at Zion Gate.

These two main streets divide the City into four Quarters which it is useful to know : —

The North-East is the Moslem Quarter.

The North-West is the Christian Quarter.

The South-West is the Armenian Quarter.

The South-East is Haret esh-Sharaf, (ex-Jewish Quarter).

Two more streets are of great importance to travellers. One is Christian Street, which runs from David Street to St. Francis Street, passing near the Holy Sepulchre and the Greek Orthodox Convent. The other is St. Francis Street, which commences near the New Gate, and passes down past the Latin convent to the central valley. It crosses the main north-south street already mentioned, continues eastward under the name of Via Dolorosa, takes two sharp turns, passes the remains, of the Antonia fortress and terminates at St. Stephen's Gate (Bab el-Asbat).

The Old City of Jerusalem today, though thickly populated, is still the cleanest and safest of all the ancient cities of the East. This is due to the care of the Municipal and Governmental Authorities. Visitors to the Holy City will surely enjoy the traditional **Arab Hospitality** as they see her ancient shrines and monuments.



## **THE GREEK ORTHODOX PATRIARCHATE OF JERUSALEM**

The Greek Orthodox Patriarchate of Jerusalem is an ancient autocephalous branch of the Holy Orthodox Eastern Church. It is one of the oldest Patriarchates of the East, dating back to 451 A.D. At its head is the Greek Orthodox Patriarch of Jerusalem, the 96th at present, to whom a number of Metropolitans and Archbishops are subject, and his jurisdiction extends over Jordan, the occupied area of Palestine, and the Gaza strip. His residence is the Greek Convent to the west of the Holy Sepulchre. The convent contains three churches, SS. Constantine and Helen, St. Dimitrios, and St. Thecla, and in it over a 100 monks are living. These monks belong to the Brotherhood of the Holy Sepulchre, to whose care is entrusted the guardianship of the Holy Places. A valuable library containing a number of rare manuscripts, a museum, and a printing press established in 1853 are also to be found there. The Greek Orthodox Patriarchate also maintains a Seminary School, wherein about 70 students study free of charge, and 40 schools in various towns and villages.

## **THE LATIN PATRIARCHATE**

The Latin Patriarchate was first established in 1099 during the First Crusade. It fell into abeyance after the conquest of Acre in 1291, but was revived in 1847, with a jurisdiction extending over all Catholics of Latin Rite in Jordan, the occupied area of Palestine, Gaza and Cyprus, and covering many charitable and educational institutions spread all over

the country. The Patriarchate now occupies a modern building in the north-west quarter of the Old City which serves as the see of the Roman Catholic Patriarch of Jerusalem.

## **THE ARMENIAN PATRIARCHATE AND MONASTERY**

The Armenian Patriarchate compound, together with the Cathedral of St. James the Less, (Acts 12:2) form the largest monastic enclosure in the country. The Cathedral was erected in the 12th century, partly on the site of Herod's Palace. Here St. James, the brother of St. John, was beheaded in the 44 A. D. by order of Herod Agrippa, grandson of Herod the Great. The Cathedral is built and decorated in the Armenian style, and is of great beauty. Extensive buildings, gardens, houses, offices, schools, a printing press and a valuable library can be found in this compound.

## **CUSTODY OF THE HOLY LAND**

The Custody of the Holy Land with its Headquarters at St. Saviour's Convent, Jerusalem (Jordan) dates back to the year 1335. The jurisdiction of the Custodian extends over Jordan, Syria, Lebanon, Egypt, Cyprus and the occupied area of Palestine.

The Custody is an international body with about 450 friars belonging to 27 different nationalities. It runs 42 primary and secondary schools with about 10,000 students the majority of whom are given free education, 3 orphanages and 14 trade schools, the most important of which is the up-to-date Printing Press established in 1847 at St. Saviour's, Jerusalem.

The Custody is entrusted with the upholding of Catholic rights in the Holy Places.

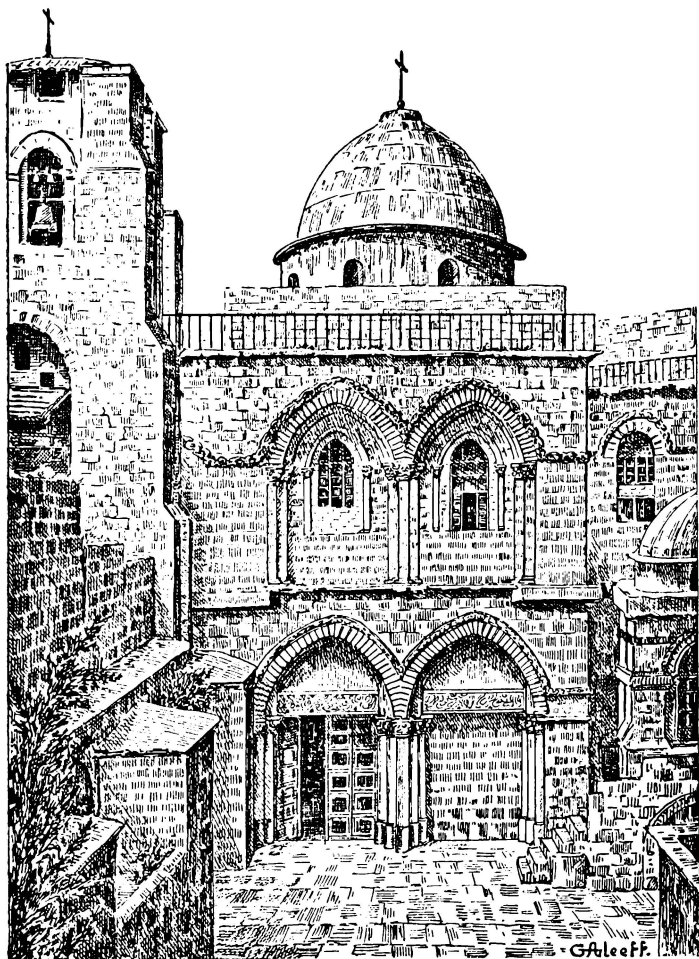
## **THE ANGLICAN ARCHBISHOPRIC IN JERUSALEM**

The Anglican Archbishopric in Jerusalem was founded in 1841. It is under the metropolitan jurisdiction of the Archbishop of Canterbury. St. Georges' Cathedral, outside the City wall on the road leading to Nablus, is the seat of the Anglican Archbishop. On the 6th. of January 1959, Najib Cub'ain, a Jordanian, was consecrated Bishop in the St. George's Cathedral, Jerusalem, he is the first Arab Bishop in the Churches of the Anglican Communion. All members of the Anglican Faith in Jordan, Lebanon and Syria were put into his charge.

## **THE CHURCH OF THE HOLY SEPULCHRE**

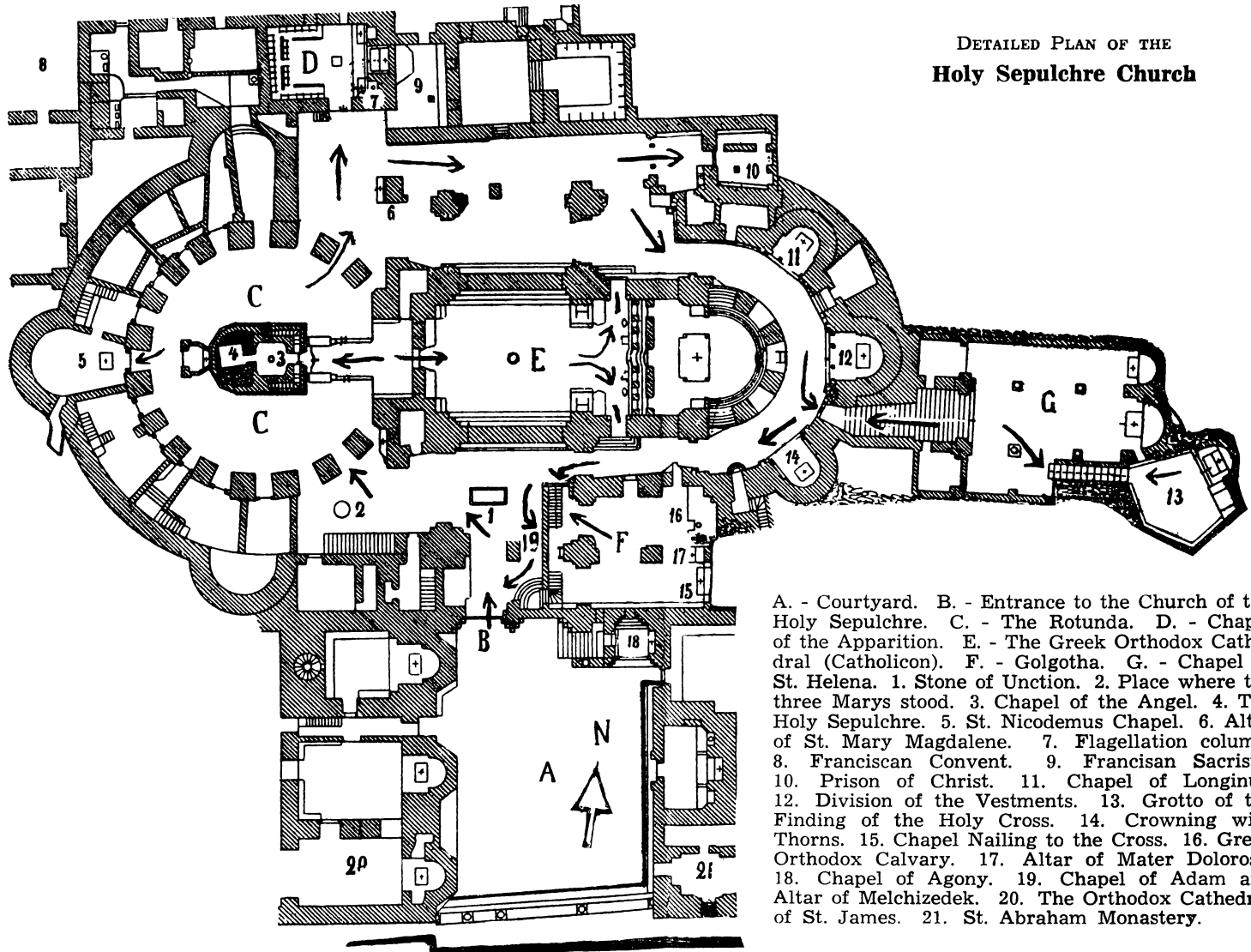
The Church of the Holy Sepulchre is the principal Christian sanctuary in Jerusalem. The present Church is built over the traditional sites of the crucifixion and resurrection of Our Lord. The first Church was built about 335 A. D. by the Emperor Constantine, where his mother the Empress St. Helena, had discovered the true Cross, after a long search. The Persians under Khosroes II in 614 A. D. destroyed a number of Christian churches, this amongst them.

It was rebuilt in 628 by Modestus, the hegoumenos of the Greek orthodox monastery of St. Theodosius (Deir Ibn Obeid), who took the lead when the Patriarch was taken away captive. The city was entered



*Façade of the Church of the Holy Sepulchre*

DETAILED PLAN OF THE  
Holy Sepulchre Church



A. - Courtyard. B. - Entrance to the Church of the Holy Sepulchre. C. - The Rotunda. D. - Chapel of the Apparition. E. - The Greek Orthodox Cathedral (Catholicon). F. - Golgotha. G. - Chapel of St. Helena. 1. Stone of Unction. 2. Place where the three Marys stood. 3. Chapel of the Angel. 4. The Holy Sepulchre. 5. St. Nicodemus Chapel. 6. Altar of St. Mary Magdalene. 7. Flagellation column. 8. Franciscan Convent. 9. Franciscan Sacristy. 10. Prison of Christ. 11. Chapel of Longinus. 12. Division of the Vestments. 13. Grotto of the Finding of the Holy Cross. 14. Crowning with Thorns. 15. Chapel Nailing to the Cross. 16. Greek Orthodox Calvary. 17. Altar of Mater Dolorosa. 18. Chapel of Agony. 19. Chapel of Adam and Altar of Melchizedek. 20. The Orthodox Cathedral of St. James. 21. St. Abraham Monastery.

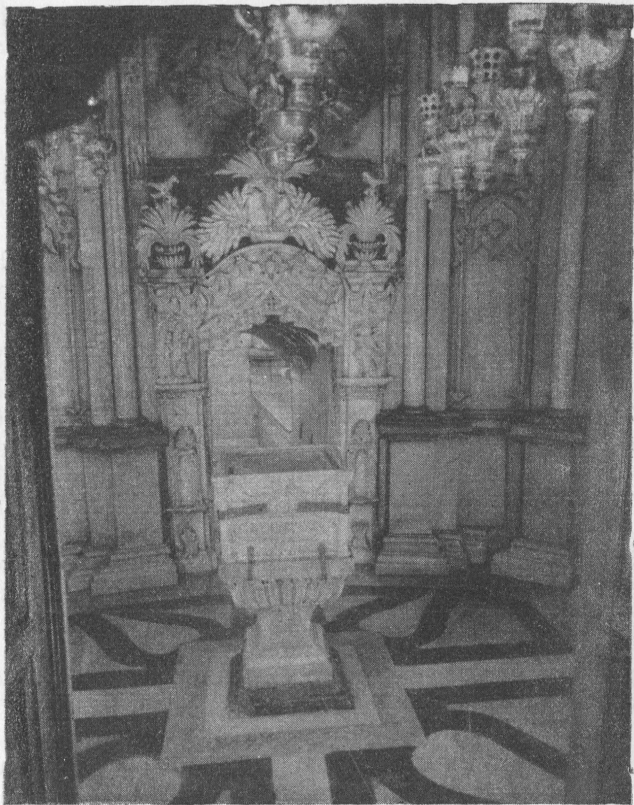


by Khalif Omar in 636 A. D. who visited the Church of the Holy Sepulchre with the Greek Orthodox Patriarch Sophronius. During his visit, the hour for prayer was announced : but he refrained from praying there, so that Moslems might not ask for any right in the church in future ; therefore he prayed in the Parvis of the Church. The Mosque named after him indicates where he prayed.

From the paved courtyard we enter the Basilica by the principal entrance. To our left is the divan of the Moslem guardians, who have been in charge of opening and closing the door from the time of Saladin until this day. (They are from the well-known Jerusalem families of Joudeh and Nuseibeh).

Passing on through a vestibule, we come to the Stone of Unction, where according to tradition, the body of Our Lord was embalmed, after having been taken down from the Cross. We now pass on the left a lamp enclosed in an iron frame which marks the spot where the Three Holy Marys beheld the anointing of the body of Our Lord. Passing between huge pillars we come to the Rotunda of the Holy Sepulchre, which is built round the marble edicule of the Sepulchre itself. This latter is divided into the Angels' Chapel and the Holy Sepulchre. The actual rock of the tomb is covered by marble slabs. It is lit by 43 lamps which are always burning. This is the XIV Station of the Cross. The Sepulchre is guarded by an Orthodox monk. At the back of the Holy Sepulchre there is a small chapel which since the sixteenth century has been in the possession of the Copts. Opposite to it in the western wall of the Rotunda there is a chapel known as the Chapel of the Syrians or Jacobites. At the west of this chapel you pass through a narrow doorway and descend into a Jewish hypo-

geum commonly believed to contain the tombs of Nicodemus and Joseph of Arimathea.



*The Holy Sepulchre*

Opposite the Holy Sepulchre is the Orthodox Cathedral (Catholicon) built on the site of a Crusader

chapel. It is larger and more lavishly decorated than any other chapel in the Holy Sepulchre, and is covered by a dome rising from pointed arches ; this had to be taken down after the earthquake of 1927, but has been rebuilt. In the centre of the Cathedral there is a short column which is said to mark the "centre of the earth". There are two episcopal thrones ; to the north is the seat of the Patriarch of Antioch, and to the south that of the Patriarch of Jerusalem.

Returning to the Rotunda we pass through its northeastern side and come into the Catholic Chapel of St. Mary Magdalene, or Chapel of the Apparition, where Our Lord appeared to Mary Magdalene after his Resurrection (John 20:15). From here a flight of three steps leads you into the Chapel of the Apparition. To the right is the column to which, according to tradition, Our Lord was bound when scourged by the Roman soldiers. It is exhibited on Wednesday of Holy Week, and at other times by special permission of the Franciscan Fathers. Coming out of the chapel we turn to the left into the Sacristy of the Franciscan Fathers, where the sword and spurs of Godfrey de Bouillon (the first "Crusader" King of Jerusalem) and his portrait can be seen. Leaving the Sacristy and turning to the left we pass through a gallery formed of seven arches, which, because of their proximity to the Chapel of St. Mary, are known as the Arches of the Virgin "Heptacameron" ; and from this gallery we enter a dark chapel known as the Prison of Christ. Continuing on our way we come to the Chapel of Longinus the Roman centurion (Math. 27:54) who pierced Christ's side. Almost contiguous to this is the Chapel of the Division of the Vestments where the casting of lots for Christ's clothing is commemorated (Math. 27 : 35).

Continuing our way we come to a flight of 29 steps

leading down to the Chapel of St. Helena one of the most interesting chapels of the Holy Sepulchre. It measures 75 feet by 40 feet and is 16 feet below the level of the Holy Sepulchre. The Cupola and the arches rest on four columns dating back to the 11th century. The central altar is dedicated to St. Helena, and that on the north to St. Dismas, the penitent thief. A little to the right of the central altar is a niche called the chair of St. Helena ; said to be the place where she sat while directing the search for the Holy Cross. The Chapel of St. Helena belongs to the Armenians. A flight of 13 iron steps leads down from the chapel to the Grotto of the Finding of the Cross. The traditional site of the finding of the crosses is at the right side of the Grotto ; on the left is the statue of St. Helena which was presented by the Archduke Maximilian of Austria on his visit to Jerusalem in 1857. Leaving the Grotto and turning back to the dark gallery we come to the Chapel of the Crowning with Thorns or Chapel of the Derision (John 19 : 2). A flight of steps on the left leads up to Golgotha or Calvary, which is  $14\frac{1}{2}$  feet above the level of the Holy Sepulchre. It is divided by two massive pillars into two naves or chapels, the southern one belonging to the Latins, the northern one to the Orthodox. The former marks the place where Our Lord was despoiled of His garments, and the Chapel of the Nailing to the Cross ; these are Stations X and XI of the Cross. To the south there is a window through which we may look into the Chapel of the Agony of the Virgin. On the east side of the Latin Chapel close to the Orthodox Calvary is the Altar of the Mater Dolorosa. (The altar, dating from 1588, contains 6 panels with scenes from the passion). This altar is the XIII Station of the Cross.

In the northern part stands the Orthodox Altar.

In its centre there is a marble slab pierced by a hole, in which the base of the cross is said to have been placed. This altar marks the XII Station of the Cross. Two black marble slabs on each side of the Altar mark the place of the other two crosses. A metal plaque on the right marks the cleft in the rock, which



*The Orthodox Calvary*

tradition asserts was caused when "the veil of the Temple was rent in twain from the top to the Bottom" (Math. 27 : 51). It can better be seen from the Chapel of Adam exactly below Golgotha.

Returning to the foot of the staircase we enter

a dark chapel beneath Golgotha, dedicated to the memory of Adam, with an altar to Melchizedek. Behind this altar one can observe the fissure in the rock which is a continuation of that already seen in Golgotha. At the entrance to the chapel to the right there is a stone seat which occupies the site of the tomb of Godfrey de Bouillon, (the first Crusader King of Jerusalem). Opposite this there is another seat in the place where the tomb of Baldwin I once was. The door to the south of the altar leads to the Greek Orthodox Sacristy, where numerous relics are preserved. Special permission to see the treasures of the Holy Sepulchre may be obtained from the Greek Orthodox Superior of the Holy Sepulchre.

The paved courtyard of the Church of the Holy Sepulchre is surrounded by different chapels, to the right are the Orthodox Cathedral of St. James, the chapel of forty Martyrs and St. John, to the left is the Orthodox convent of St. Abraham. In the convent a huge Byzantine cistern, known as the cistern of St. Helena. It is one hundred feet long, fifty feet deep and fifty feet wide. An iron bridge spans the water from end to end.

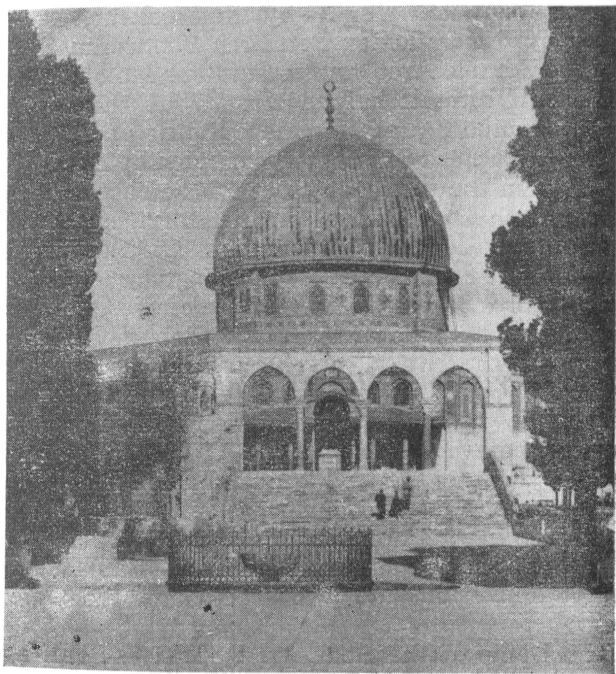
Vis-a-vis to the Church of the Holy Sepulchre is the Greek Orthodox convent of Gethsemane and the chapel of The Blessed Virgin.

## **EL-HARAM ESH-SHARIF**

El-Haram esh-Sharif (The Noble Sanctuary), is a spacious area on the summit of what is traditionally considered to be Mount Moriah (Gen. 22 : 2), where Abraham prepared to sacrifice his son Isaac. In the time of King David it was the property of a Jebusite,



who had used the rocky summit as a threshing floor. King David bought it and established upon it an altar. King Solomon leveled the summit of Mount Moriah and built a magnificent Temple in about 960 B.C.,



*Dome of the Rock*

which was destroyed by Nebuchadnezzar in 587 B.C. The erection of the Second Temple about one hundred years later and of Herod's splendid Temple in 10 B.C., to be destroyed in 70 A.D., by Titus, are well known.

In 136 Hadrian built a Temple there, dedicated to Jupiter Capitolinus, which was destroyed after the proclamation of Christianity as a state religion under the first Christian emperor Constantine.

In 636 A.D. the Khalif Omar Ibn el-Khattab arrived at Jerusalem to receive its surrender after a siege of about four months by the Moslems. Accompanied by the Orthodox Patriarch Sophronius he visited the Temple Area, and found it a heap of rubbish. The Khalif himself helped clear away the rubbish, and designated a place for the building of a mosque.

The Haram esh-Sharif is surrounded by a wall 1601 feet long on the west, 1530 feet on the east, 1024 feet on the north and 922 feet on the south, is the most noticeable building in Jerusalem. On the western side there are seven gates, Bab el-Magharebeh or Gate of the Moors, Bab es-Silsila or Gate of the Chain, Bab el-Mathara, or Gate of Ablution, Bab el-Qattaneen, or Gate of the cotton merchants, Bab el-Hadeed or Iron Gate, Bab en-Nazir or Gate of the Prison and Bab el-Ghawanima or Gate of Beni Ghanim (a prominent medieval Arab family). On the eastern side there is one gate, the well known Golden Gate, which is walled-up. On the northern side, there are three gates : Bab el-Atem or Dark Gate (known also as the Gate of Feisal the 1st. king of Iraq), Bab Hutta or gate of Remission, and Bab el-Asbat or the Gate of the Tribes.

The Dome of the Rock (or Qubbet es-Sakhra) is situated within the Haram esh-Sharif area on an irregular platform some ten feet high. Eight flights of broad steps lead up to its terrace ; at the head of each such flight there is a graceful arcade called Mowazin (Scales or "Balances").

This magnificent structure, sometimes erroneously called the Mosque of Omar, was built by the Omma-

The map illustrates the Temple Mount area in Jerusalem, showing the following features:

- Orientation:** NORTH (top) and SOUTH (bottom).
- Central Area:** MORIAH, Dome of the Rock, Dome of the Chain, Sun-Dial, Summer Pulpit, El-Kas.
- Walls and Gates:** City Wall, Golden Gate, Dung Gate, Robinson's Arch, Western wall (Wailing Wall), Bab El-Magharibeh.
- Surrounding Areas:** Sisters of Zion, Flagellation Convent, Tower of Antonia, Bab El-Atem, Bab Hutta, Minaret C Bab El-Asbat, St. Anne Convent, St. Stephens Gate, TARIQ BABS ITTI MARIAM, Via Dolorosa, Awqaf, Bab EN-NAZIR, Bab El-Hadeed, Bab El-Qattaneen, Bab El-Matharah, Bab Es-Silsileh, Mosque El-Aqsa, Solomon's Stables.
- Other Labels:** Lithostrotos, Bab El-Ghawanmeh, C Minaret, Bab El-Hadeed, Bab El-Qattaneen, Bab El-Matharah, Bab Es-Silsileh, Western wall (Wailing Wall), Bab El-Magharibeh, Robinson's Arch, Dung Gate, City wall, ROAD.

DRAWN BY GH. JAHSHAN 1959

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yad Khalif Abd el-Melik Bin Marwan in 691 A.D., with the help of architects trained in the Byzantine tradition. The building is octagonal in form; it is surmounted by a drum which bears the Dome. The lower part of the outer surface is covered with marble slabs, while the part above the window-sills is covered with brilliant "Kashani" tiles. These were added by Suleiman the Magnificent in 1561 A.D. The building is encircled by a line of Qoranic verses exquisitely inscribed. Even the windows are covered with these glazed tiles, pierced according to a regular design. Access to the Sanctuary is gained by four gates at the four cardinal points. The western one is called Bab el-Garb (or west gate), the northern one is called Bab el-Jenneh (or gate of paradise) the eastern one Bab Daoud (or gate of David) and the southern entrance is Bab el-Qibleh (or south gate; the Qibleh is the direction in which the Moslems turn to pray).

The interior of the Dome is fifty yards in diameter, and consists of three concentric divisions. The cupola is of wood covered with lead. The general colour and decoration of the interior is in exquisite taste. The beauty of the building and its spiritual atmosphere is enhanced by the bare and irregular face of the enclosed Sacred Rock itself, surrounded by a fine iron grille, placed there by the Crusaders. The balustrade which encloses the Sacred Rock is of cypress wood. On this Rock Abraham is said to have been willing to offer his son Isaac as a sacrifice; it is holy to the Moslems for the close connection with the story of al-Miraj that is Prophet Mohammed's night journey to heaven.

To the east of the Dome of the Rock, there is a small dome standing on 17 columns, arranged in such a manner that all the columns can be seen simultaneously. It is beautifully covered with glazed tiles.

This is the Dome of the Chain or Qubbat es-Silsila. According to tradition it is the place where King David held Judgment.

To the northwest of the sanctuary is an octagonal dome, known as Qubbat al-Miraj, connected with the Night Journey to heaven of the Prophet Mohammed.

To the south of the Dome of the Rock, is a beautiful marble pulpit or minbar.

Descending to the south by a flight of twenty broad steps, we come upon a circular basin, called el-Kas (the cup). Soon we pass the Mosque of Abu Bekr and that of the Moghrabin (said to be the place where the Prophet Mohammed tethered his horse al-Buraq).

Opposite el-Kas is the famous el-Aqsa Mosque, Built in 709 by Al Walid Bin Abdulmalik the Om-maiyid Khalif. The gates of the Mosque were set with gold and silver plates. In the 8th. century it was damaged by an earthquake, and the gold and silver which adorned it were pulled out and converted into coin, in order to meet the expenses of its repair. Ruined again in 747 A. D., by an earthquake, it was rebuilt in 771 A.D. by the Abbasid Khalif Al-Mansour II. Ruined in the same century by a third earthquake, it was rebuilt by the Abbasid Khalif Al-Mahdi III. In 1033 it was again damaged by an earthquake and was rebuilt by the Fatimid Khalif Ad-Dahir. The present building is in large part the reconstruction of Ad-Dahir.

The Crusaders converted it into a church and built to the west of it the first palace of the Latin Kings of Jerusalem, known as the Palatium Salomonis.

Its twelfth century porch has seven arcades corresponding to the seven aisles of the Mosque, of which the central one is larger and higher than the others. The dome is of wood covered on the outside with lead.

The fine mosaics on the drum of the dome are said to have been brought from Constantinople during Saladin's restoration in 1178 A.D. The prayer niche, or "Mihrab", flanked by two columns and decorated with mosaics, is the gift of Saladin. To the right of the mihrab is the pulpit, constructed without a single nail, and inlaid with ivory and mother of pearl ; this also is the gift of Saladin.

In 1938-43 the Mosque underwent a great renovation, and the beautiful monolithic marble columns were imported from Italy.

Leaving the mosque, we proceed to the south eastern corner of the Haram, where a door leads by a flight of steps to the subterranean structures known as the Stables of Solomon. A small vaulted chamber with a stone niche is known as the Cradle of Christ. From here we descend another wide staircase to the so-called Solomon's Stables. It consists of 88 square stone pillars arranged in 15 rows. In the twelfth century the area was used as stables by the Crusaders.

Visitors can be admitted (from 8-11 a.m. and in the afternoons from 1-2.30 p.m.), everyday except on Fridays and Moslem feasts.

N.B. Admission permit must be obtained from the Awqaf Office at Bab en-Nazir in the morning between 8-11. Entrance fee : 250 fils.

## **CHURCH OF ST. ANNE**

A short distance inside the city wall from St. Stephens Gate (Bab el-Asbat), on the right, a small door leads to the compound of the White Fathers, which houses a Greek Catholic Seminary; to the West is the church of St. Anne and the pool of Bethesda. The compound is built on a plot of land which was



given by the Turkish Sultan Abdul Mejid to Napoleon III, Emperor of France, in 1856, in gratitude for the help the French Army gave to the Turks in keeping away the Russians from Constantinople. In 1876, Cardinal Lavigerie founded the convent ; excavations took place around the church of St. Anne to a level with its floor and this sanctuary was properly repaired in and out. There was a church by the pool of Bethesda as early as 480 A.D. The present church of St. Anne was built by Queen Arda wife of Baldwin I in 1142, on the site of the home of SS. Anne and Joakim, the parents of the Virgin Mary, and it is believed to be the birth place of the Blessed Virgin. In 1192 Saladin converted the church into a Moslem seminary ; an inscription in Arabic above the main entrance gives the details of the event.

This church is one of the best preserved Crusaders' Churches in the Near East, despite its extensive restoration in 1860. The Crusaders' style of building is very clear inside and out, with the diagonal cutting of the stone and the gothic style of the arches ; the window in the central apse, behind the main altar, is closer to the left aisle, symbolizing the head of the Lord dying on the Cross. The church is composed of a central nave and two aisles with three semi-circular apses, divided by two rows of massive pillars, of three pillars each. In the left aisle, is a flight of steps leading down to the home of St. Anne, where Mary was born.

Part of the pool of Bethesda was excavated in 1876 by the White Fathers ; the rest is still under the ground awaiting funds to complete the excavations.

This pool was composed of two huge tanks fed by a syphonic spring. There are four roofed-in porches around the two tanks, and the fifth in between them.

In those porches lay the sick multitude waiting

for the disturbing of the water. When the angel descended and stirred the water, the first man to get into the water was healed. Here under one of the arches Christ the Lord healed the man sick of palsy (John 5:2-16). The scripture story describing this is written in 143 different languages along the arched passage to the pool.

In the courtyard a pillar 21 feet high, was erected by the Fathers to give an idea to the visitors of the height of the columns of the porticos originally surrounding the pool. In the garden is the bust of Cardinal Lavigerie, the founder of the Society of the White Fathers, the guardians of this very interesting sanctuary.

## **TOWER OF THE ANTONIA**

The Antonia occupied the northwestern corner of the Haram esh - Sharif area. Site of John Hycanus, fortress Baris, rebuilt by Herod and renamed Antonia in honour of Mark Antony, it was here that Our Lord was judged. Today it is known as Er-Rawdah (Station I of the Via Dolorosa).

## **VIA DOLOROSA (Way of the Cross)**

According to tradition the Way of Our Lord led from the Praetorium at the Antonia to Golgotha. There are nine Stations along the Via Dolorosa; the other five stations are inside the Church of the Holy Sepulchre. Station I is at Er-Rawdah; the stations are marked along the route by churches, chapels, and tablets set in the wall, commemorating the various incidents which occurred as Our Lord made His way to Golgotha carrying His Cross.

The Franciscan Fathers make the pilgrimage of the Way of the Cross every Friday afternoon at three o'clock, starting at Er-Rawdah.

## **FLAGELLATION**

Opposite Er-Rawdah is the Franciscan convent of the Flagellation, and construction, a Crusaders' chapel, worth a visit, not only for its Biblical museum and library, but also for the ancient Roman pavement Lithostrotos (stone pavement) to be seen. However the best preserved portion of this is to be found beneath the adjoining convent of the Sisters of Sion.

## **ECCE HOMO ARCH**

("behold the man" : John 19 : 5)

The Ecce Homo Arch (Sisters of Sion), is a Roman arch traditionally associated with the Way of the Cross. It is the middle arch of a triple gate built by Hadrian.

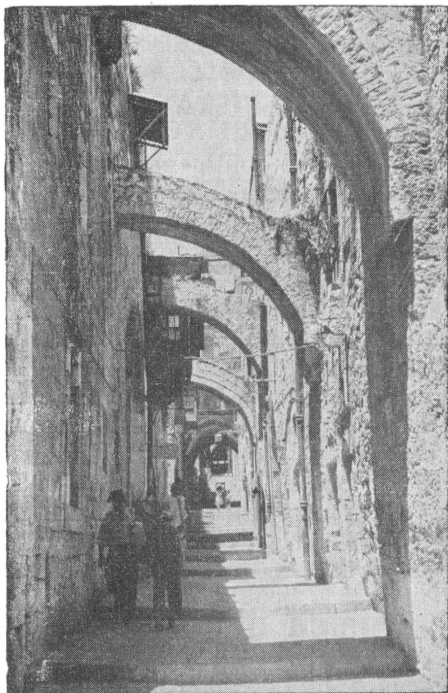
## **ORTHODOX PRAETORIUM**

We soon come to the Orthodox praetorium known as the "Prison of Christ". It is honey-combed with large caves ; it was used as a prison. Here also a portion of the Roman pavement Lithostrotos is to be seen. On the site is a modern building, completed in 1906.

## **ST. VERONICA**

The site of the Church of St. Veronica is held by

Greek Catholics and is traditionally associated with the Holy Handkerchief ; the tomb of St. Veronica is also shown. Here St. Veronica is said to have wiped the sweat from Our Lord's brow as He passed by



*Via Dolorosa*

carrying His Cross and as a reward for her kindness to have received the imprint of His Face upon her handkerchief (Station VI).

## **RUSSIAN EXCAVATIONS**

The Russian Excavations belong to the Russian Palestine Society. Here can be seen the remains of an arch erected by Hadrian in 136 A.D., together with the enclosing wall of the Temple of Venus, and a section of the entrance to Constantine's Basilica of the Holy Sepulchre.

## **MURISTAN**

The quarter to the south-east of the Church of the Holy Sepulchre is known as the Muristan. During the time of the Crusaders the Knights of the order of St. John (founded in 1048), were intimately connected with this area; before then, Harun ar-Rashid had permitted Charlemagne to build a church there, which was dedicated to the Blessed Virgin. Later it was granted by Saladin to the Moslems for the erection of a mosque in honour of the Khalif Omar. Half of the Muristan was given in the 19th century by the Turks to the Greek Orthodox Patriarchate, which turned it into a bazaar, known as Suq-el-Jedid. The eastern half of it was presented to the King of Prussia by the Sultan of Turkey, on the occasion of the visit of the Prussian Crown Prince to Jerusalem, in 1869.

## **THE CHURCH OF THE REDEEMER**

The church of the redeemer is a German Lutheran church built in Romanesque style, in 1898, on the site of the Crusader Church of Santa Maria Latina Major, once part of the hospice and hospital of the Knights of St. John. When Saladin took Jerusalem from the Crusaders he first had his headquarters in the building belonging to the Knights of St. John.

## **MOSQUE OF OMAR**

To the south-west of the courtyard (Parvis) of the Holy Sepulchre, lies the Mosque of Omar, with its square minaret, which dates from the year 1417. The Mosque was built here by Shehab ed-Din, in 1216, in honour of Khalif Omar and marks the place where he prayed on the occasion of his visit to the Church of the Holy Sepulchre, after his entry into Jerusalem in 636.

## **POOL OF HEZEKIAH**

The Pool of Hezekiah (Birket el - Batrak or the Patriarch's pool) is situated north of David Street and west of Christian Street. It is 250 feet long and 150 feet wide. It was supplied from the Mamillah pool which lies at the head of the Hinnom Valley, west of the city wall (II Kings 20 : 20). It is now empty and neglected.

## **CHURCH OF ST. JOHN THE BAPTIST**

The church of St. John the Baptist is on Christian Street, north of David Street, and belongs to the Greek Orthodox. Originally it was an eleventh century church built over a crypt, and formed part of the Hospital of St. John ; indeed it gave its name to the Order of St. John.

The Anglican Archbishop may perform services in the crypt by special permission of the Orthodox Patriarchate.

## **THE CITADEL**

The Citadel, known also as the Tower of David, occupies in part the site of the palace of Herod the

Great. He built three massive towers flanking his palace ; the first he named after his friend Hippius, the second, (the north-eastern one) after his brother Phasaël, and the third after his beloved wife Mariamne. These three towers were left standing by Titus after quelling the first revolt (in A.D. 70) and by Hadrian (in 135), to show the valour of the Roman armies that had captured them. Hadrian, however, had them dismantled in part and rebuilt, when he stationed a Roman garrison in the new colony, named in his honour Aelia Capitolina (A.D. 136).

The Citadel was restored under Saladin, but in its present form it dates back to a reconstruction by the Mamluk Sultans of Egypt in the 14th century, though the Turks under the Sultans Selim I (1517-26) and Suleiman the Magnificent (in 1540-42) rebuilt some parts of it at the time when the present city walls were being constructed.

From the Citadel's eastern steps the King's proclamation to the people of Palestine was publicly read upon the occupation of the City by General Viscount Allenby in 1917.

### **EL - BURAQ (Wailing Wall)**

The western wall of the Haram esh-Sharif is known as el-Buraq or the Wailing Wall. It is a part of the outer wall of the Haram esh-Sharif. The lower courses date from Herod's time and the upper part was built at various times between the reign of Hadrian and the modern period ; it is 52 yards in length and 59 feet in height.

### **ROBINSON'S ARCH**

Robinson's Arch lies at the south-eastern corner

of the Haram esh-Sharif Area. It is part of an ancient bridge over the valley which joined the Temple mount to the upper city. It is named in honour of the American explorer Robinson, who first noticed it and drew scientific attention to it in the last century. Robinson came to Palestine in 1838, and with him starts the period of scientific identifications of ancient sites.

## OUTSIDE THE CITY WALL

**The Garden Tomb** lies some 200 meters from Damascus Gate to the north, on the Nablus Road. It is a rock hewn - tomb noticed by General Gordon of Khartoum and believed by him and others to be the true burial site of Our Lord. It is the property of an English Society.

**St. Stephen's Church** lies within the enclosure of the Dominican Fathers Convent. It is a modern building which stands on the site of the great Byzantine Basilica of St. Stephen, erected by the Empress Eudoxia in 460 A.D., to contain the relics of the first martyr, St. Stephen. It was destroyed by the Persians and rebuilt two centuries later. It was destroyed again during the reign of Saladin. The site was only rediscovered in 1882, by the Dominican Fathers, who rebuilt on the ruins of the old Byzantine Basilica. Interesting tombs, inscriptions, etc... are exhibited to visitors. The library of the convent and of the associated Ecole Biblique et Archeologique Française, is one of the best in the Middle East.

**The Tombs of the Kings** are the tombs of the royal family of Adiabene, in Mesopotamia converts to Judaism, and were built between 44 and 70 A.D. They



were closed like the tomb of Christ by a rolling stone, which may still be seen. They were excavated by de Saulcy, and the whole complex belongs to the French Government.



*The Palestine Archaeological Museum*

**The American School of Oriental Research** is located on Saladin Road just a short distance north of Herod's Gate. It is an institution established and supported by some 100 American Universities, Colleges and theological seminaries for archaeological and Biblical research. Through the years since its founding in 1900, it has been responsible for many of

the important excavations carried on in Palestine and Jordan.

**Solomon's Quarries** lies to the east of Damascus Gate, about 120 yards along the city wall ; it is a large cave-like quarry, from which the stones for the Temple are said to have been obtained. These quarries are of interest to Freemasons. Since 1948 the door to the cave has been walled up.

**The Palestine Archaeological Museum** contains a collection of Palestinian and Trans-Jordanian antiquities, mainly obtained from excavations. Founded in 1927, the funds for building it were a gift by Mr. John D. Rockefeller. It contains a valuable library. The exhibition galleries are open daily from 9 a.m. to 2 p.m.

**The Mount of Olives** is intimately associated with the last days on earth of Our Lord (Luke 24 : 50). It lies to the east of the City, and is 2680 feet above sea level. It includes the Mount of Offence to the south and Mt. Scopus to the north.

**On it we can see :**

a) **Viri Galilaei** : — Named from the story in Acts 1 : 11, this belongs to the Greek Orthodox Patriarchate, and is the summer villa of the Patriarch. A church and some 4th., century mosaics are worth seeing.

b) **The Russian Tower and Church** : — From the tower with its spiral staircase of 214 steps a wonderful panorama may be seen ; the Holy City lies like a map in front of you ; eastward is the dome of the Rock, southward is el - Aqsa Mosque, and to the north-western corner of Haram esh - Sharif is Rawdat al

Ma'aref, on the site of the Tower of Antonia. Near St. Stephen's Gate is the Church of St. Anne. In the north-west quarter of the City lies the Church of the Holy Sepulchre with its two large domes. A little to the southeast is the tower of the Church of the Redeemer (a white tower). To the southwest of the city is the Armenian convent; to the northwest is the Citadel (David's Tower) and the Jaffa Gate. To the north of the Citadel is the Franciscan Convent with its clock tower.

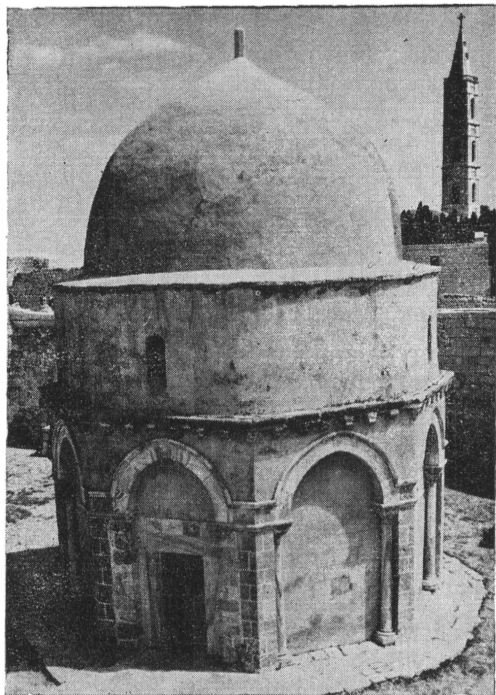
Turning eastward we see the mountains of Moab and Gilead and the Dead Sea. A dark line of vegetation marks the course of the Jordan River. The view over the city is magnificent at sunrise; over the Jordan valley and mountains, it is most striking at the hour of sunset.

The Russian Church is built on the remains of an old church; adjacent is the Russian Archaeological Museum.

c) **Chapel of the Ascension** : — The spot from which Our Lord ascended to heaven (Acts 1 : 9-13). The Chapel, formerly a rotunda open to the sky, was destroyed by the Persians in 614. The present chapel within an octagonal enclosure dates back to Crusader time, but was given by Saladin to a Moslem family as a waqf.

d) **Church of the Pater Noster** : — Build by St. Helena, and destroyed by the Persians, it was originally built to mark the place where Jesus was thought to have taught his disciples about the coming end of the age. Later traditions vary, and people begin to associate it with the teaching of Lord's Prayer. To-day a modern church stands here with

the Lord's Prayer inscribed on the walls in many languages ; connected with it are a Carmelite Nunnery, and the Basilica of the Sacred Heart.



*Chapel of the Ascension*

e) **Tombs of the Prophets** : — Close to the church of the Pater Noster and a little to the south, there is an enclosure containing a number of underground rock - tombs. These are supposed to have been a

normal burial-ground for Christians from the 4th to the 6th centuries.

f) **Bethphage** : — was a village on mount of Olives from which the colt was taken by the disciples (Mark 2 - I) to be used in the triumphal entry of Our Lord into Jerusalem.

The church of Bethphage is built within the Franciscan enclosure on the ruins of an ancient church built in the IV century.

Since 1932 the Franciscan Fathers make a procession once a year on Palm Sunday at 2.30 P.M., from Bethphage to the church of St. Anne in Jerusalem retracing the steps of Our Lord.

### **DOMINUS FLEVIT**

About half way up the Mt. of Olives on the western side facing Jerusalem there is a place which has been known for a long time as Dominus Flevit, in memory of the weeping of Our Lord over Jerusalem (Luke 19 : 41).

The Franciscan Fathers in 1953 carried out excavations here, and discovered antiquities of great importance for the history of Jerusalem both before and after the time of Our Lord. The remains belong to three periods :

a) Consists of a tomb dating between 1500 and 1350 B.C., in which 800 vases in good condition were found, together with a large quantity of fragments of pottery and 8 scarabs, all belonging to the same period.

b) A large necropolis containing 500 tombs of the Roman period. Pottery, coins and inscriptions reveal two periods of use. The first period ends (125 A.D.) at the time of the second war of the Jews against

Rome. The cemetery was used by the Jews before Christ, but following the conversion of some families to Christianity it became a Christian cemetery, that is why the excavators called it a Jewish - Christian cemetery. The second period continued after 135 and it is mainly Christian with few pagan burials.

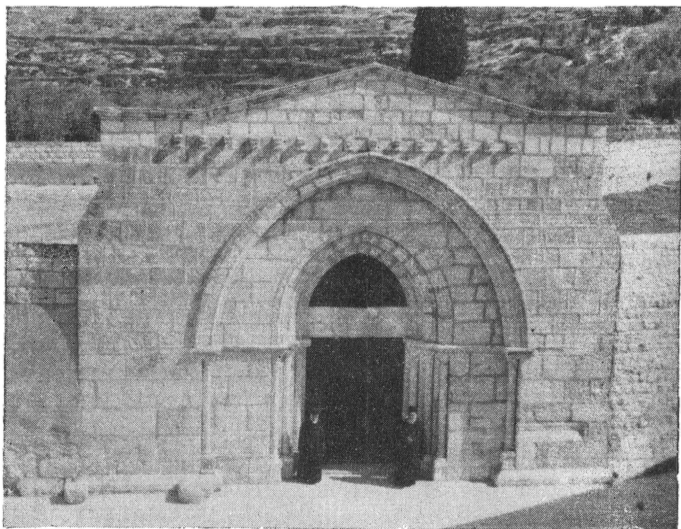
c) This is completely Christian, and consists of a Byzantine monastery of which the full plan with its church and its oratory was uncovered. The church was dedicated to St. Anne, the prophetess (Luke 2-36 : 38). Architecture, pottery and seals stamped on the pottery prove that the monastery was occupied from about the second half of the 6th century until the end of the 8th century A.D.

In 1955, following the excavations, a new church was built on the site of the Byzantine one, and dedicated to the memory of Christ's weeping over Jerusalem.

**The Tomb of the Blessed Virgin** is located in the Kedron Valley on the left side of the road leading to Gethsemane (Jericho Road). There is an underground church on the site. Fifteen steps lead down to the courtyard of the church ; another 48 broad steps lead to the bottom of the crypt. The church dates back to the Crusader period, and is built over a Byzantine crypt. The chapel halfway down to the right is dedicated to the parents of Our Lady, St. Anne and St. Joachim. The chapel to the left is that of St. Joseph ; these two chapels date back to Crusader times. At the bottom of the crypt to the right is the Tomb of Our Lady, cut into the rock. It has retained its 5th century form. The entrance to the tomb is on the west. The interior is richly covered with tapestry, and does not hold more than 5 to 6 persons at a time. Possession is shared by the Greek Orthodox, and

Armenians. It is considered amongst the oldest Christian churches in the world.

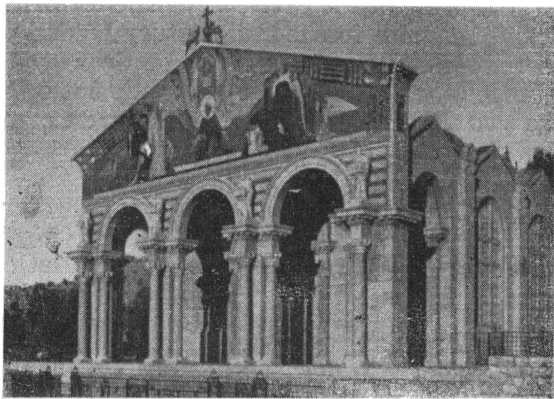
Ascending to the courtyard (to the east) we proceed by a narrow passage to the Grotto of the Agony (Grotto of Gethsemane) where Our Lord prayed on the eve of His crucifixion. It is the property of the Franciscan Fathers.



*Tomb of the Blessed Virgin*

**The Basilica of Gethsemane** lies on the east of the Kedron Valley. The Basilica was built in 1925 by the Franciscans, on the foundations of a Byzantine and Crusader Basilica ; it is a memorial of Our Lord's Agony (Mark 14 : 32). The garden of Gethsemane has eight very old olive trees.

**St. Mary Magdalene** above the garden of Gethsemane is a Russian Church with several domes, built in 1888 by Czar Alexander III. In the garden are a number of rock-hewn steps, part of the stairs which once led to the summit of Mount Olivet.



*Basilica of Gethsemane*

**Absalom's Tomb** or the pillar of Absalom (II Sam 18 : 18) lies in the Kedron Valley. It is an elaborate square structure with columns in partial relief, carved in the rock, with a cupola on the top. Behind it to the left is the so called tomb of Jehoshaphat ; near by is the tomb of Zachariah, a square structure with a pyramid-like roof. A passage-way leads from this tomb to a vestibule of the tomb of St. James, which according to tradition marks the spot where the Apostle was concealed, without nourishment, from the time of the arraignment of Our Lord until His resurrection. Actually it is the tomb of a Herodian priestly family and contains an important Hebrew inscription of the early 1st. century. All these tombs



are carved in Graeco-Roman style, and date from this period despite their traditional names.

**Gihon** (I Kings 1 : 33) the Fountain of the Virgin, called in Arabic Ain Sitti Maryam or Ain Umm ed-Daraj (i.e. Spring of the Staircase). The former name was derived from a fourteenth-century legend which relates that the Blessed Virgin once drew water to wash the clothes of her Son ; and the latter name because two flights, of 33 steps in all, lead down to a grotto where the water is.

To provide Jerusalem with a supply of water that should be accessible even in time of siege, King Hezekiah in about 700 BC “closed the upper outlet of the waters of Gihon and directed them down to the west side of the city of David”. To do this he had to cut an underground channel from the spring on the east side of the hill on which the Davidic city stood, over 1700ft through the rock to the pool of Siloam on the south west side of the same hill. The workers tun-nelled from the two ends and yet managed to join the two tunnels in the middle with remarkable accuracy. Near the lower end, towards the Pool of Siloam, there was found in 1881 an inscription which was taken to Constantinople. This inscription commemorates the day when the two tunnels were joined up. “Finished is the piercing. And this was the manner of the piercing. While yet the miners were plying the pick each group towards the other and while yet there were three cubits to be pierced, there was heard the voice of each group calling to the other, for there was a crack in the rock to the left and to the right. And on the day of the piercing the miners smote so that each group met the other, pick against pick. And the waters flowed from the source to the pool, 1200

cubits. And 100 cubits was the height of the rock above the heads of the miners”.

**The Pool of Siloam** (John 9 : 11, Neh. 3 : 15) lies at the junction of the Kedron Valley and the Tyropoean Valley. It is a reservoir of 53 feet in length 18 feet wide and 19 feet deep ; its water is used to irrigate the gardens of Silwan. A minaret stands there, and ruins of a Byzantine church are still to be seen.

**En-Rogel or Bir Ayyub** (Job's Well), (1 Kings 1:9), lies at the bottom of the valley. It is 125 feet deep and overflows during periods of heavy winter rain, after which it may run for a few days.

**The Hill of Evil Counsel** (in Arabic Deir Abu Tor) is where, according to tradition, Caiaphas sought the advice of the Jews as to how he might cause the death of Jesus, and where Judas received his wages.

**Aceldama** the Field of Blood (Matt. 27 : 8, Acts 1 : 18) lies adjacent to an Orthodox Convent on the southern face of the Hinnom Valley. Is an ancient burial site consisting of enlarged rock-hewn tombs, with Herodian pillars and Crusader vaulting. Bought with the 30 pieces of silver of Judas as a burial place for strangers, it is also known as the potter's field (Jer. 18 : 2).

**St. Peter's in Gallicantu** or St. Peters at Cock-crow, on the eastern slope of Zion Hill, is a new Assumptionist Church commemorating the denial of St. Peter and his repentance, built over the remains of the palace of Caiaphas. Here are many ancient remains, a paved street, mosaics, and steps leading to the pool of Siloam.

## **JERUSALEM — BETHLEHEM — HEBRON**

Bethlehem lies 17 kms. to the south of Jerusalem. Leaving Jerusalem by the Jericho road, which skirts the city walls, we pass on our left the Kedron Valley (2 Sam. 15 : 23) ; on our right is a chapel marking the site of the stoning of St. Stephen, (Acts 7 : 54-60), on our left are the Tomb of the Blessed Virgin, the Garden of Gethsemane and the Russian church of St. Mary Magdalene. The valley to our right is the valley of Jehoshaphat (Joel 3 : 1-4). Ascending to Ras el-Amud the road forks, one part leading eastwards to Jericho and Amman, the other southwards to Bethlehem and Hebron. This latter road was opened on December 1952 (the main Jerusalem Bethlehem road has been closed since 1948 because the armistice line cuts across it). Following it we descend into the Valley of Fire (Wady en-Nar), which is the continuation of the three valleys, the Hinnom, the Tyropoean and the Kedron. The car drives up the slope of a hill and we can see part of an ancient wall, innumerable caves and rock tombs on both sides of the road, (some of which were occupied by Christian hermits from an early period up to the Middle Ages). Still ascending by sharp zig-zags to the top of Jebal el-Mukabber we see Government House, the former residence of the High Commissioner of Palestine, surrounded by an extensive park, (since 1948 it has been occupied by the H.Q. of U.N.), from where a beautiful view is to be had, of the Mt. of Olives with the Russian Tower to the north, the old city and part of new Jerusalem to the north-west, the village of Abu-Dees with its white minaret to the east and the village of Bethany (el-Azariyeh) to the north-east. As we stand at the top of Jebal el-Mukabber, (the path to the west leads to the headquarters of the United Nations Mission in

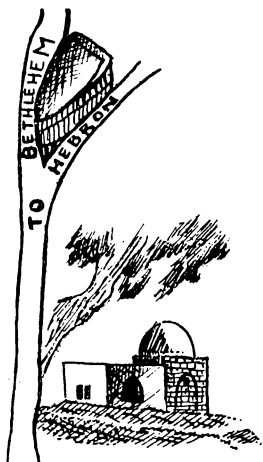
Palestine) we can see, to the east, the bare hills of Judea and the Dead Sea, with beyond the mountains of Moab to the right and of Gilead to the left, and on the south-east, far away on a hill-top, the Orthodox Monastery of St. Theodosius (Deir Ibn Obeid).



*Monastery of St. Elyas*

We continue through the village of Sur Bahir, from where one has a view of Bethlehem lying to the south, situated on two hills. Down in the valley lies the village of Beit Sahur ; beyond lies the conical hill of the Herodium or Jebel el - Fureidis ("hill of the little paradise") a cone about 300 feet high ; here Herod the Great defeated his rival Antigonus, and built a fortress in which he was later buried. About 3 kms., further on we observe, on the summit of a hill to the right, the Orthodox monastery of Mar Elyas, The

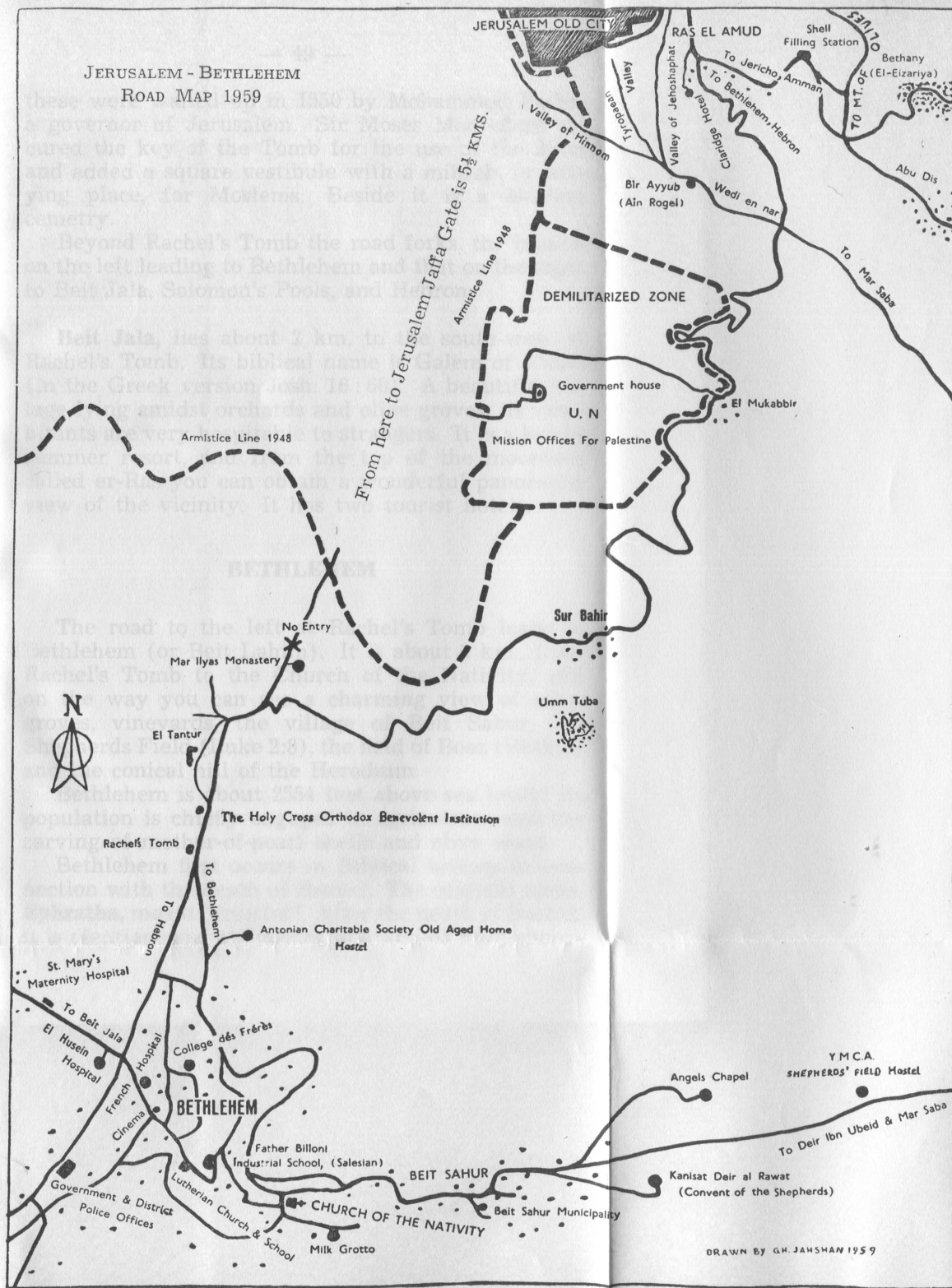
Prophet Elisah, (1 Kings 19 : 1-9) situated in the midst of olive groves. It is over 1500 years old. Here we meet the old Jerusalem-Bethlehem road, which since 1948 is cut by the armistice line. We drive down the hill on the right, on the summit of which there is a convent called Tantur established by the Knights of Malta in 1882. Some distance further on we pass the Holy Cross Orphanage School, and soon after we come on our right to the **Tomb of Rachel** (Qubbat



*Rachel's Tomb*

Rahil) (Gen. 35 : 16-20). A small building surmounted by a dome, it was erected on the site where Rachel died while giving birth to Benjamin, as she was travelling with her husband to Bethlehem. Jacob is said to have set a pillar upon her grave. For many centuries the tomb was marked by a pyramid of twelve stones, each stone representing one of the Tribes of Israel. The Crusaders erected a square building over it, the dome of which rested on four open arches ;

# JERUSALEM - BETHLEHEM ROAD MAP 1959



DRAWN BY G.H. JAHSHAN 1959

these were walled up in 1550 by Mohammed Pasha, a governor of Jerusalem. Sir Moses Montefiore secured the key of the Tomb for the use of the Jews and added a square vestibule with a mihrab, or praying place, for Moslems. Beside it is a Moslem cemetery.

Beyond Rachel's Tomb the road forks, the branch on the left leading to Bethlehem and that on the right to Beit Jala, Solomon's Pools, and Hebron.

**Beit Jala**, lies about 2 km. to the south-west of Rachel's Tomb. Its biblical name is Galem of Judah (in the Greek version Josh. 16 : 60). A beautiful village lying amidst orchards and olive groves, its inhabitants are very hospitable to strangers. It is a lovely summer resort, and from the top of the mountain called er-Ras you can obtain a wonderful panoramic view of the vicinity. It has two tourist hotels.

## BETHLEHEM

The road to the left at Rachel's Tomb leads to Bethlehem (or Beit Lahim). It is about 2 km., from Rachel's Tomb to the Church of the Nativity, and on the way you can see a charming view of olive groves, vineyards, the village of Beit Sahur, the Shepherds Field (Luke 2:8), the field of Boaz (Ruth 2) and the conical hill of the Herodium.

Bethlehem is about 2554 feet above sea level ; its population is chiefly engaged in agriculture and the carving of mother-of-pearl shells and olive wood.

Bethlehem first occurs in Biblical history in connection with the death of Rachel. The original name, **Ephratha**, meant "fruitful". After the death of Rachel, it is mentioned sometimes as Ephrath, or Bethlehem -

Ephratha. The idyll of Ruth is set in Bethlehem and its surrounding fields ; special fame belongs to this town as the home of the family of David ; here in the adjacent hill - country David spent his youth tending sheep and here came Samuel to anoint the young shepherd as King of Israel (1 Sam. 16 : 4-13). To



*Church of the Nativity*

Bethlehem came Mary and Joseph (Luke 2:1) to fulfil the decree of Caesar Augustus which commanded everyone to go to his home town for the taking of a census in all the provinces of the Roman Empire ; thus the prophecy of Micah, spoken 700 years before, was fulfilled. (Mich 5 : 2).

The Church of the Nativity (Kanisat al-Mahd) lies at the eastern extremity of the town ; it is one of the



oldest Byzantine monuments in the world. The church is practically concealed from view by the walls of three contiguous convents (to the north the Terra Sancta Convent, to the south-east the Greek Orthodox Convent and to the south the Armenian Convent) forming a great fortress-like pile of buildings.

The church was erected at Constantine's command in about 330 A.D. by the same architect who was in charge of building the Church of the Holy Sepulchre.

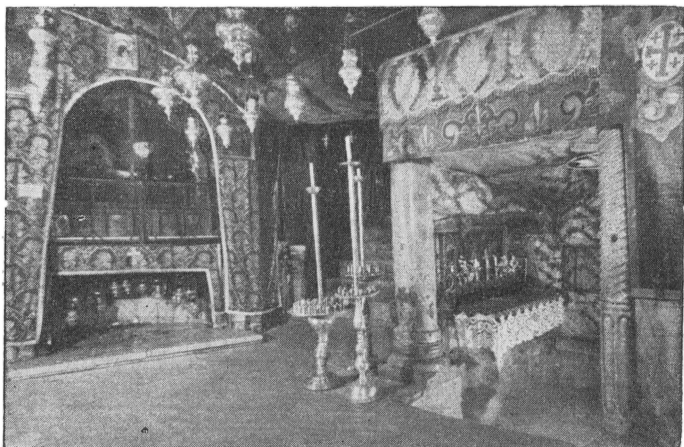
During the Samaritan revolt in 521 A.D. the church was burnt down. In 531 it underwent considerable restoration by the Emperor Justinian. In 1163 A.D. its façade was adorned with mosaics by Manuel Comnenos, Emperor of Constantinople, then allied with the Crusaders. The roof was repaired in 1482, the lead for that purpose been given by King Edward IV of England. In 1646 the lead was taken away from the roof by the Turkish Government for war purposes ; as a result the timber work and mosaics were partly damaged. In 1672 the restoration which became necessary was entrusted to the Greek Orthodox.

The Basilica of Constantine was approached by an atrium, traces of which were discovered by the Department of Antiquities in 1934.

The present church was built by the Emperor Justinian. Originally there were three doors which led from the atrium into the vestibule of the church, but two of these have been walled up and the third reduced to a small door measuring 1,20 cm. by 0,78 cm. to prevent camels, horses and donkeys from entering into the Basilica.

Entering the Basilica we come to the vestibule, a some-what gloomy compartment ; the door to the right leads to the Armenian convent and to the left is the guard room. The wooden partition which se-

parates the vestibule from the nave of the church was constructed at the bidding of the Armenian King Haytoun, in 1227. The church is divided into five aisles by four rows of twelve monolithic columns, in the Corinthian style and of the local red stone ; representatives of saints were painted on each column, some of which are still visible with their Greek inscriptions. The small door to the left leads to the



*Grotto of the Nativity*

Franciscan Father's convent, and the one to the right, only opened for special processions, leads to the Greek Orthodox convent. Between the latter door and the row of columns there is the octagonal baptismal font with a Greek inscription, which dates back to Justinian's period.

The faded mosaics on the walls and under the clerestory windows are those already mentioned as the gift of Emperor Manuel Comnenos. Remnants of

the beautiful mosaic floor of Constatine's Basilica are preserved under wooden trapdoors (ask police guard for key).

The wall erected by the Greeks in 1842, at the extremity of the aisles completely separated the transept from the central nave and, in effect, divided the basilica into two separate parts. It was removed by the Governor of Jerusalem Sir Ronald Storrs in 1919.

Ascending the three steps we come to the High Altar "Catholicon" belonging to the Greek Orthodox, with its beautiful ikonastasis and ikons, most of which were presented by the Russian Royal family. The altar to the left belongs to the Armenians, and is known as the altar of the Kings, for it is said to be the place where the Magi dismounted; that to the right known as the altar of St. Nicolas belongs to the Greek Orthodox.

Two flights of steps lead down into the Holy Grotto of the Nativity. Descending by either of the staircases we come to the altar on the east side of the Grotto, the place where Our Lord was born; a silver star marks the spot and, around it is the inscription "**Hic de Virgine Maria Jesus Christus Natus Est**". (Here Jesus Christ was born of the Virgin Mary). On this spot 16 silver lamps, continually burning, shed a beautiful light; six of these belong to the Greek Orthodox, four to the Latins and six to the Armenians. Three steps lead down to the Chapel of the Manger (belonging to the Latins), the place where the sacred manger was discovered. Opposite to this chapel is the altar of the Adoration of the Magi; on this spot the Wise Men offered their gifts at the feet of the Infant Saviour. Ascending the steps to the north apse of the transept, a door to the north-west leads to the Latin Cathedral of St.

Katherine, a modern structure built by the Franciscan Fathers in 1881, and repaired in 1949. At the south-west of the Cathedral a few steps lead to a rock-hewn passage which take us into the subterranean chapels of St. Joseph, and of the Holy Innocents, here stand four altars over the tombs of St. Eusebius of Cremona, St. Paula, St. Eustochium and St. Jerome.

Returning to the Basilica in the south apse of the transept, a flight of 17 steps leads to the courtyard of the Greek Orthodox Monastery, known as the courtyard of Justinian's Tower or St. George's courtyard. To the east is an ancient tower known as the Tower of Justinian. In 1927 the upper part was damaged by an earthquake and in 1951 it was rebuilt by Bishop Artemios. The small door at the eastern corner is that of St. George's Church ; here the Anglican Bishop conducts a carol service at Christmas by special permission from the Greek Orthodox Patriarchate in Jerusalem. In the western corner of Justinian's courtyard a flight of stairs leads down into a series of burial grottoes extending under the southern aisles and nave of the church. In the 6th and 12th century these grottoes were associated with the Holy Innocents. In 1956 the place was cleared and rebuilt by Bishop Artemios and uncovered several tombs, an altar and mosaic. The grottoes are partly masonry of Byzantine work and partly excavated from the rock (ask Greek Orthodox monk for key). In the south-west corner is the bell tower ; from its top a splendid view of Bethlehem and its vicinity may be obtained. The door to the south leads to the Greek Orthodox Monastery ; further to the south another door leads to the Milk Grotto Street. If we go some distance further east-wards to the right we see the Milk Grotto, the traditional site of the hiding of the Holy Virgin and the Infant Jesus,

before the flight into Egypt ; (there is another road which you can take to get to the Milk Grotto, which starts at the atrium, goes around the Armenian convent and then turns to the east).

**Beit Sahur :** this village lies about one and half kilometers to the east of Bethlehem. In the fields surrounding this small village the shepherds lay watching their flocks (Luke 2 : 8). A short distance to the east beyond the village amidst olive groves, is the Shepherds Field where the shepherds received the good tidings of great joy. The field is enclosed by a stone wall, and a flight of 21 steps leads down to the Grotto of the Shepherds (Er-Rawat), a dark subterranean chapel, which contains old ikons and traces of medieval mosaics ; the key of the Grotto is obtained from the Orthodox Church at Beit Sahur. The few ruins in the vicinity probably belong to a medieval church.

The fertile plain beyond is the Field of Boaz (Ruth 1 : 22). A short distance to the north of the Grotto is a Franciscan Church built over the ruins of an ancient church at Siyar el-Ghanam. The church was inaugurated in 1954.

Back on the main road we take an eastern direction, and soon come to the **Y.M.C.A.** Shepherd's Field and Hostel. A special carol service is held by the **Y.M.C.A.**, on Christmas Eve. It brings to the mind of every one who attends, how the shepherds received the good tidings of great joy and saw the star that led them to the place where the Child was born. Following the service each visitor receives a piece of roasted lamb with freshly baked whole-wheat bread, a meal such as the shepherds might have taken.

The **Y.M.C.A.**, hostel is a place of activity all the year round ; its serenity and simplicity assures rest

and inspiration, with the Field of Boaz in front and the village of Beit Sahur and Bethlehem to the south west.

Keeping on to the east we pass the village of Beni Obeid and soon come to Deir Ibn Obeid, the Greek

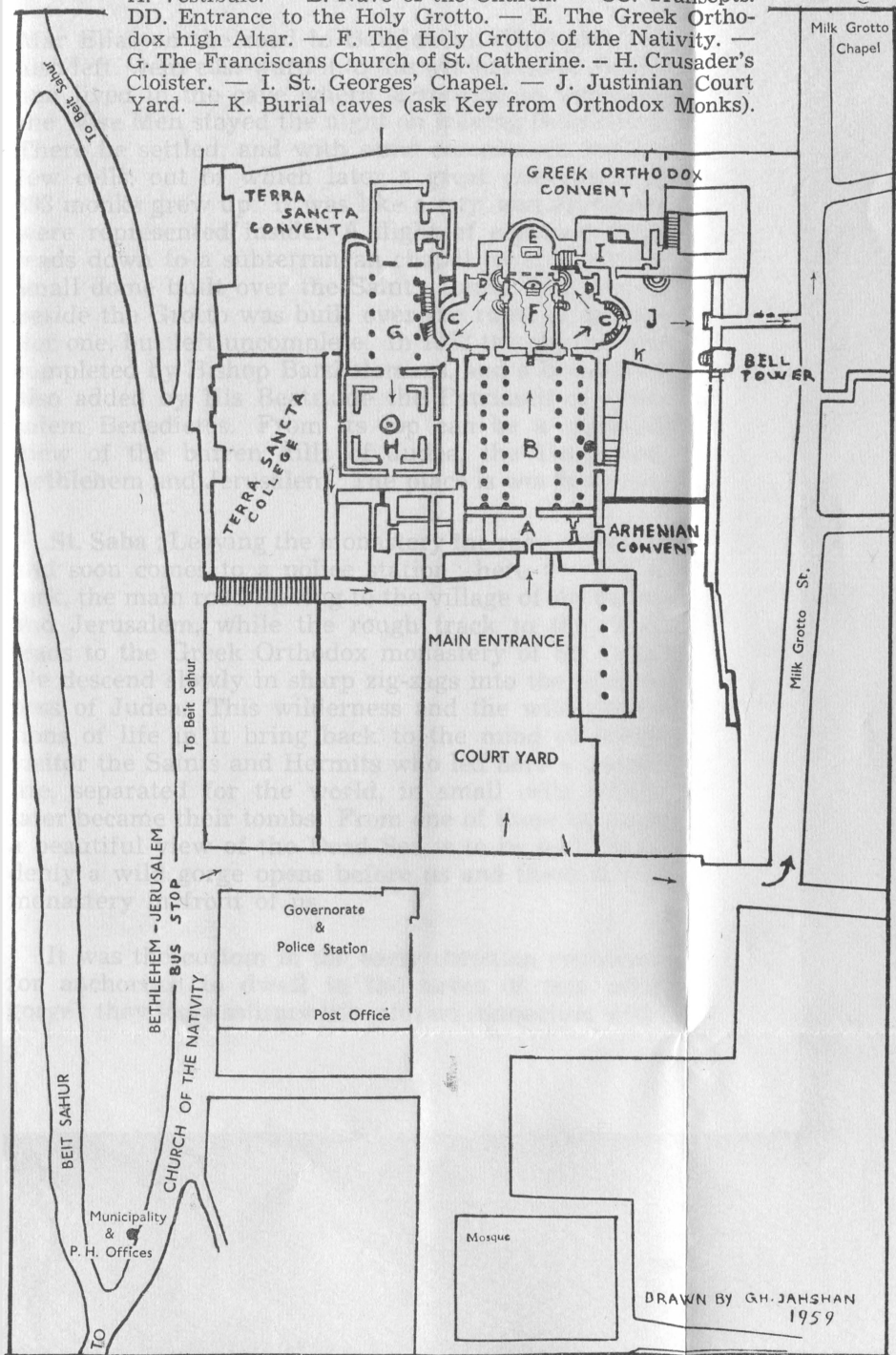


*Monastery of St. Theodosius*

Orthodox monastery of St. Theodosius, situated on a hill top. The founder of this convent was one Theodosius who was born in 432 in Cappadocia. He came as a youth to Jerusalem, and was received as a novice in the convent. Later he moved to the monastery of

# Church of the Nativity

A. Vestibule. — B. Nave of the Church. — CC. Transepts.  
DD. Entrance to the Holy Grotto. — E. The Greek Orthodox  
high Altar. — F. The Holy Grotto of the Nativity. —  
G. The Franciscans Church of St. Catherine. — H. Crusader's  
Cloister. — I. St. Georges' Chapel. — J. Justinian Court  
Yard. — K. Burial caves (ask Key from Orthodox Monks).



Mar Elias on the road to Bethlehem. This place he also left, went east-ward into the wilderness of Judea, and lived in the cave where, according to tradition, the Wise Men stayed the night on leaving Bethlehem. There he settled, and with some companions built a few cells, out of which later a great convent with 693 monks grew up. It was like a city, and all trades were represented inside. A flight of eighteen steps leads down to a subterranean chapel covered with a small dome built over the Saint's tomb. The church beside the Grotto was built over the ruins of an earlier one, but left uncomplete. In 1952 the church was completed by Bishop Barthalemaus, and a bell tower also added by His Beatitude the Patriarch of Jerusalem Benedictos. From its top can be a splendid view of the barren hills of Judea, the Dead Sea, Bethlehem and Jerusalem. The place is worth a visit.

**St. Saba :** Leaving the monastery the road descends and soon comes to a police station : here there is a fork, the main road leaving to the village of Abou-Dis and Jerusalem, while the rough track to the right leads to the Greek Orthodox monastery of St. Saba. We descend slowly in sharp zig-zags into the wilderness of Judea. This wilderness and the wild conditions of life in it bring back to the mind of every visitor the Saints and Hermits who led here a simple life, separated for the world, in small cells which later became their tombs. From one of these zig-zags a beautiful view of the Dead Sea is to be had. Suddenly a wild gorge opens before us and there is the monastery in front of us.

It was the custom in the early christian centuries for anchorites to dwell in the caves of this wild gorge : they led a solitary life with no connection with



the world except for a few visitors. Wherever one looks, only desolation to be seen, and the grackles in day time which feed on the bread crumbs given to them by the monks : at night the voices of wolves, foxes and even hyenas are heard.

St. Saba is the oldest still inhabited monastery, built in the form of a fortress ; on entering the gate a monk guides you to the different parts of the monastery. As one descends the stairs a domed chapel indicates the tomb of St. Saba in the centre of a paved yard. St. Saba, the founder of this monastery, was a close friend of St. Theodosius. Born in Cappodocia in 439, he entered a convent in Jerusalem, but later moved to the wilderness of Judea and lived in one of the caves of this wild gorge, which is a continuation of the Wadi en-Nar. The cave is still to be seen from the monastery, with a cross carved on the top of its door. He was followed by many other devoted men. In 510 St. Saba was sent to Constantinople by the Patriarch of Jerusalem to seek the help of Emperor Justinian in restoring the churches which were ravaged by the Samaritans. He died in 532.

In the north west is the chapel of St. Nicholas ; here, behind a screen in a cave, may be seen a great number of skulls of monks who were slaughtered by the Persians in 614. The church of the monastery, on the east side, is built in the form of a Cross surmounted by a cupola ; its interior is very interesting with a beautiful ikonostasis in gilded wood and very ancient ikons.

Here too is the tomb of St. John of Damascus. Once the minister of the Khalif of Suleiman ibn Abdel Malak, the defender of Orthodoxy, and the celebrated theologian of the 8th. century, he spent here the rest of his life and died in 749.

A small tower, out side the monastery to the



*Arch-way leading to St. George's Village and Church*

south, is known as the women's tower ; it is the only place where women are admitted. From its terrace they can get a glimpse of the different parts of the convent, the steep walls of the gorge perforated with caves and the cave in which St. Saba once lived.

(It is advisable to obtain a letter of recommendation from the Greek Orthodox Patriarchate of Jerusalem).

Leaving Bethlehem by the Jerusalem-Hebron Road (beyond Rachel's Tomb), we take a southern direction, and come to a cross road ; the fork to the east leads to Bethlehem, the one to the west leads to Beit-Jala. Keeping on the road to the south we come to an archway on the right passing the road leading to el-Khader, St. George's village. A relief represents the Saint is to be seen on the arch, while in the village itself are a Greek Orthodox monastery and church, both worth visiting.

**Solomons Pools :** — Some distance further a path to the left leads to the Pools of Solomon. The name "Pools of Solomon" has come from a passage in Eccles. 2:6 "I made me pools of water, to water there with the wood that bringeth forth trees". Opposite the upper pool there is a castle known as 'Qalaat al Burak' built by Suleiman the Magnificent. A little to the south of the castle is the Sealed Fountain of Solomon (Song of Sol. 4:12) which, it is said, regulated and secured the constant supply of water to the Holy City.

At the beginning of the fertile valley of Etam (2 Chron. 11 : 8) lies three enormous pools in a line, partly built of masonry and partly excavated from the rock. In these three great reservoirs the rain water collects from the surrounding mountains, to water the gardens around and to supply water for

the Temple and the Holy City by aqueducts. They were repaired by Pontius Pilate. Under the Turks, water from these pools reached Jerusalem by four inch pipes. After the capture of Jerusalem by the British in 1917, the British Army, under Lord Allenby, installed pumps so that the water of the pools together with the supply from Arrub was pumped to the storage reservoirs in Jerusalem.'

Proceeding along the road past the pools we soon come to Ain Etam (2 Chron. 11 : 6), while at the end of the valley lies the village of Artas surrounded by orchards and vegetation (Song of Sol 4:13-16). A Latin nunnery and chapel for the sister of the Hortus Conclusus is built amidst the orchards.

Returning to the Jerusalem-Hebron road we reach the Baraka Sanatorium (founded in 1952 by Dr. Lamby who died in 1954). The path on the left leads to el-Arrub, a spring with copious waters, to the right is the Government Agricultural School. We come next to Ain ed-Dirweh, the traditional Fountain of St. Philip (Acts. 8 : 26-38), where he baptized the Ethiopian eunuch of Queen Candace. Opposite Ain ed-Dirweh, on the top of a hill to the right of the road, are the ruins of Beit Sur (Beth Zur), the House of Rock (Josh. 15 : 58). We soon pass through Halhul (Josh. 15 : 58). A path to the left leads to Ramet el-Khalil or Mamre (Gen. 13 : 18) the place where Abraham settled ; the ancient oak of Mamre marked the place where the three angels appeared to Abraham (Gen. 18 : 1-15). We can see there a Roman enclosure with ruins of massive foundations of walls, fragments of columns and a beautifully constructed Roman well. The excavations in 1927 revealed also the remains of a basilica built by the Emperor Constantine.

Going back to the main road, and continuing our way to Hebron, a path on the right will take us to

the Russian Church of St. Abraham. An old oak tree indicates the place where the Holy Family rested on their flight to Egypt. A beautiful church was built there in 1906 on the top of the hill, with an ikonostasis made of the red and black-grey stones of the country.

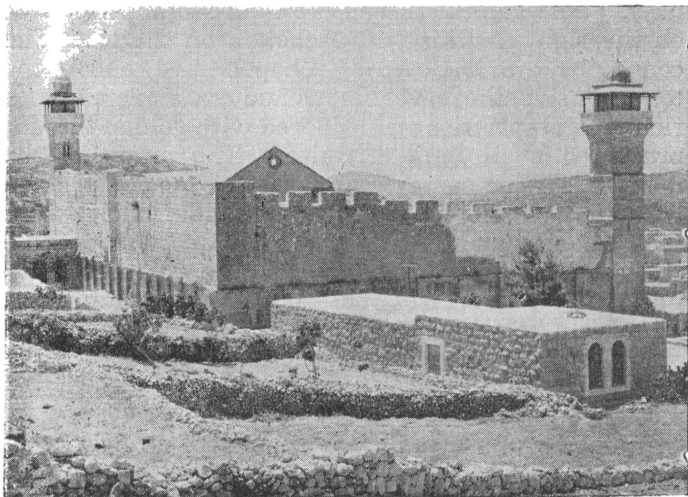
## • HEBRON

Hebron (el - Khalil, an abbreviation of Khalil er-Rahman, "The city of the friend of God", i.e. Abraham) is one of the oldest towns in the world still inhabited. It was built seven years before Zoan (Tanis), the chief town of Lower Egypt, (Numbers 13 : 22). Its ancient name was Kirjath-Arba (Josh. 15 : 13). It is 3040 feet above sea level, situated in a flat valley between two fertile ridges ; the flat valley is traditionally thought to be the valley of Eshcol. One or two gates still remain in the town, but the walls have vanished ; the streets are narrow and tortuous, the houses are substantial and striking by reason of their white walls and vaulted cupolas.

On the death of Sara Abraham her husband bought the field of Macphelah and buried her there (Gen. 23 : 2-20). Later on the bones of Abraham himself, Isaac, Rebekah, Leah and Jacob were also laid there to rest (Gen. 49 : 29-32). From Hebron Joseph set out to seek his brethren, to Hebron those brethren returned, carrying the blood-stained coat of Joseph to their father Jacob. At Hebron David was anointed King over the house of Judah (2 Sam. 2 : 1-11) and lived here for seven years and six months, before he made Jerusalem the capital of his Kingdom. In Hebron the Crusaders established a bishopric under Gerard D'Auvergne in 1167. In 1187 it fell into the

hands of Saladin; and in 1917 it was occupied by British Troops.

The chief object of interest is the Haram Al-Khalil, built over the double cave of Macphelah. A flight of about 43 steps leads to the Haram enclosure. The outer wall of the Haram is composed of large embossed blocks, probably of the Herodian period, and



*Haram Al-Khalil*

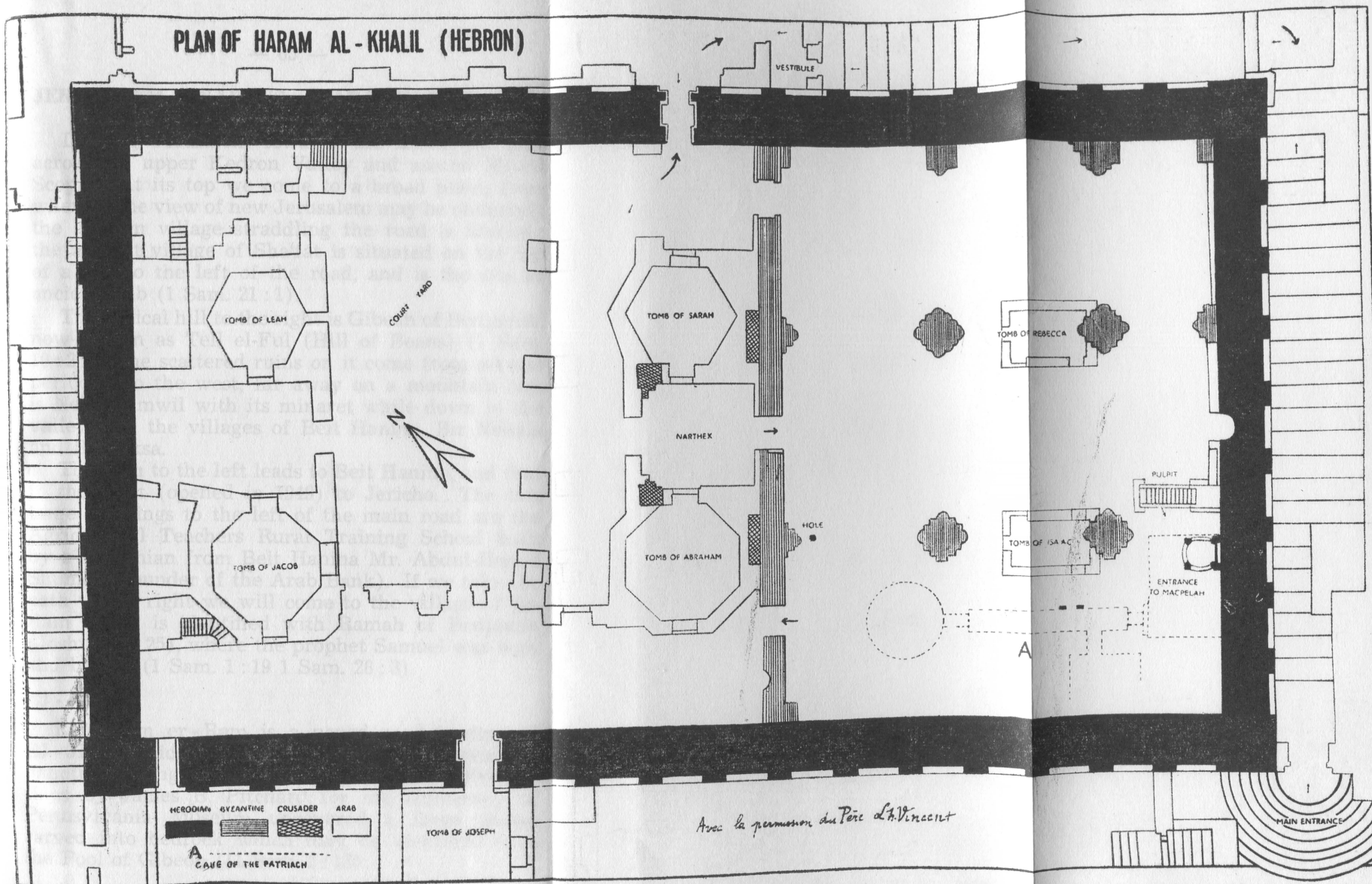
reaches a height of about forty feet. The walls are strengthened externally by square buttresses; the upper part of the wall is crenellated and is of Arab construction. It was formerly flanked by four minarets, one at each corner, but of those only two survive, one at the north-east and the other at the north-west corner. The Mosque occupies the southern side of the Haram enclosure; it was formerly a Crusader

church built over a Byzantine basilica, as is shown by the Greek inscription in the south-east corner of the mosque. Entering the mosque, we come to the narthex. The cenotaph on the right is that of Abraham, and opposite is that of his wife Sara. The stained glass window over the main entrance is worth noticing ; it is Egyptian work of the 12th. century. The mosque is divided by four pillars into three equal naves ; between the pillars are the cenotaphs of Isaac on the right and his wife Rebekah on the left. The cenotaphs are enclosed in chapels just above the tombs inside the cave below and are covered with rich green tapestries embroidered with golden threads presented by a Turkish Sultan. The pulpit of the mosque is a fine example of wood-carving constructed without a single nail, originally made in Egypt in the 12th. century. The walls are covered with marble slabs to a height of six feet and are encircled by a line of Qoranic verses just above the marble slabs. There is a hole in the floor where a light shows part of the cave of Macphelah itself. The cenotaphs of Joseph, Jacob and Leah are in the courtyard of the mosque.

The Haram el-Khalil may be visited on every day except on Friday and on Moslems feasts. Permission must be obtained in Jerusalem from the Awqaf Office (admission fee : 250 fils).

Hebron is the commercial centre for the whole district. Its chief industries are glass-blowing, pottery, canning and tanning, most of which have been carried on in Hebron for many centuries, and a visit to the workshops is interesting.

# PLAN OF HARAM AL-KHALIL (HEBRON)





## **JERUSALEM — NABLUS — SABASTIEH (Samaria)**

Leaving Jerusalem towards the north, we pass across the upper Kedron Valley and ascend Mount Scopus. At its top we come to a broad plain, from where a fine view of new Jerusalem may be obtained ; the modern village straddling the road is Sha'fat ; the ancient village of Sha'fat is situated on the top of a hill to the left of the road, and is the site of ancient Nob (1 Sam. 21 : 1).

The conical hill to the right is Gibeah of Benjamin, now known as Tell el-Ful (Hill of Beans) (1 Sam. 10 : 26). The scattered ruins on it come from several periods. To the west, far away on a mountain top, is Neby Samwil with its minaret while down in the valleys are the villages of Beit Hanina, Bir Nebala and Beit Ikse.

The path to the left leads to Beit Hanina, and that to the right (opened in 1949) to Jericho. The two large buildings to the left of the main road are the Agricultural Teachers Rural Training School built by a Jordanian from Beit Hanina Mr. Abdul-Hamid Shuman (founder of the Arab Bank). If we take the path to the right we will come to the village of Er-Ram which is identified with Ramah of Benjamin (Joshua 18 : 25), where the prophet Samuel was born and buried (1 Sam. 1 : 19 1 Sam. 28 : 3).

### **EJ - JIB**

Left from er-Ram is a paved road leading to EJ-JIB, biblical Gibeon, as proved by wine-jar handles bearing this name excavated here. Excavations by James B. Pitchard for the University of Pennsylvania Museum uncovered a large chasm carved into bedrock which may be identified with the Pool of Gibeon (11 Sam. 2 : 13).

We continue our way to the west, we come to **EL - QUBEIBEH** one of the sites which scholars consider could be the biblical Emmaus, where our Lord broke bread with two of his disciples Simon and Cleopas (Luke 24 : 13). The present church, with an adjacent convent and seminary school, were built by the Franciscan Fathers. The Church is built on the ruins of a Crusader's church. The German hospice of St. Charles, a very quite place situated on a hill top ; near the Franciscan convent, offers a fine view of the surrounding country and the mediterranean Sea to the West.

**Latrun** : The Trappist convent of Latrun was built in 1890 over the ruins of a medieval fortress called *Castrum Boni Latronis* from which its name is derived. It is supposed to be the village of the Penitent Thief (St. Dismas). It has extensive gardens and an agricultural school well renowned for its wine, cheese, cognac and honey. The fathers are well known for their hospitality. Near Latrun lies the village of *Emwâs* ; which was destroyed by the Romans in 70 A. D., and in the 3rd. century was known as *Nicopolis*.

Going back to the main road, and continuing our way to the north, to the left farther on, is the Jerusalem Airport (*Qalandia*) which receives the majority of foreign tourists visiting Jordan. A few minutes later, the road divides, the left hand fork leading to Ramallah and the main road to el-Bireh.

**Ramallah**, is about 2900 feet above sea level, a large and prosperous town, owes its reputation as a summer resort to its mountainous situation amidst orchards, vineyards and olive groves. It has a considerable number of schools including a Government Girls Teachers Training College, a boys school, a Blind school, the Friends College for Boys and for Girls,

and schools directed by the Orthodox and Latin Patriarchates. It has also a Gouvernement Hospital, three tourist hotels and three cinemas.

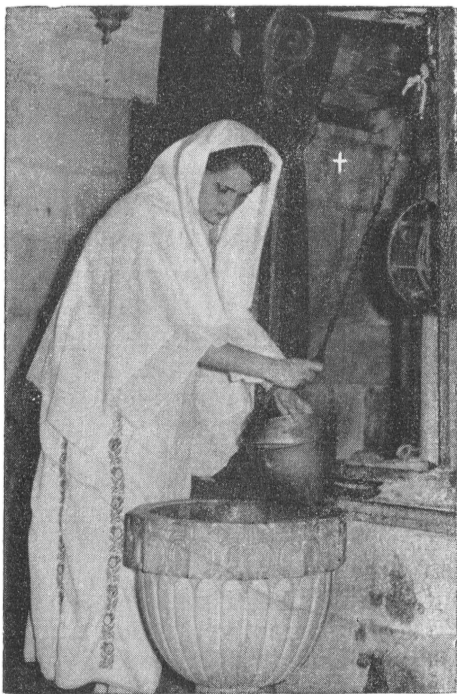
**El-Bireh** : continuing our way along the main road, by-passing Ramallah, we reach el-Bireh. The name signifies "cistern" and is appropriate for el-Bireh has an abundant supply of water. Possibly it is Beeroth (Josh. 9:17, II Sam. 4:2-3). Tradition makes it the first resting-place for caravans proceeding from Jerusalem to Galilee. Thus el-Bireh is most probably the point at a day's journey from Jerusalem from where Joseph and Mary returned in search of Christ, whom they found in the Temple (Luke 2:41-52).

After leaving el-Bireh our road descends a hill, leaving the ancient road to Bethel on the right (Gen. 12:8, 1 Kings 13:1-34). At Bethel excavations by James L. Kelso of PITTSBURG THEOLOGICAL SEMINARY have uncovered the early Patriarchal high place still stand with sacrificial blood, as well as a thick destruction layer resulting from the conquest by Joshua. Continuing north we come to a fertile valley; the large village on a hill-top to the left is Bir Zeit, and that at the bottom of the valley Jifna. Ruins of a Byzantine church may be observed to the south of this village.

We now pass Ain Sinia, and enter the Valley of Robbers (Wady el-Haramiyeh) Soon Ain el-Haramiyeh, the Robbers Fountain, is reached where, at the base of a cliff along the side of the road there are numerous rock-cut tombs. Leaving this glen we enter a charming and verdant valley and soon pass Sinjil (St. Giles) on the top of a hill to the left; it was so called in the 12th century by Raymond of Toulouse, who erected a castle and made it a halting place.

Across the green plain to the right is Turmus Aya.

A road to the north-east of Turmus Aya leads to Seilun, the Biblical Shiloh (Jos. 18:1-10). In 1929 and 1932 a Danish archaeological excavation brought to light the ruins of two Byzantine churches with beautiful mosaics now in a sad state of repair.



*Jacob's Well*

We, however, follow the course of the main road in a northern direction and descend to Khan el-Luban. Nearby is a fountain of excellent water and on the

hill to the north-west is the village of el-Luban, the ancient Lebonah (Judges 21 : 19).

Farther on we come to a fertile plain, with the village of es-Sawyeh to the left and Yetma to the right ; after this we steadily ascend until a splendid view opens out before us, embracing the plain known as el-Makhna, surrounded by the mountains of Samaria. Before us on the left is Gerizim and beyond that Ebal ; still further away to the north the snow-clad peak of Hermon can sometimes be seen.

Next we come to Jacob's well (Bir Yakoub). According to tradition this is the well which Jacob dug in the field which he bought near the town of Shechem, on his return from Mesopotamia (Gen. 33:18). It is sometimes called Bir Samariyah, the Well of the Samaritan woman, because it is reputed to be the well at which Christ was sitting when He met the woman of Samaria, who came from Sychar (now Askar) which is nearby to fetch water (John 4 : 5). The mouth of the well lies in the crypt within a modern unfinished church (began 1914) belonging to the Orthodox, built over a Crusader chapel, which is itself built on the foundations of a 4th. century Byzantine church.

**Balatah (Shechem).** After a short distance from Jacob's well, to the right on the way to Nablus, is the village of Balatah which is the site of ancient Shechem.

Balatah (in Arabic meaning a stone slab) is a small village with a mosque in its centre and a magnificent spring in a grove of mulberry and fig trees.

The pass between the two mountains of Ebal and Gerizim was an important link from earliest times. Thus Shechem had a strategic position, being in the centre of the pass across Samaria from the coastal

plain in the west to the Jordan Valley in the east. It was most probably the chief city in that area, with heavy wall structures to enable her to withstand any invasion.

Shechem is intimately associated with early Biblical records: when Abraham arrived at Shechem, it was a Canaanite town (Gen. 12:6); when Jacob pitched his tent in an adjacent field, it was under the governorship of Hamor father of Shechem (Gen. 33:19); here also his son Joseph was buried when his body was brought from Egypt (Josh. 24:32). In Shechem Joshua held a great meeting for the tribes of Israel and on the slopes of Mt. Ebal and Mt. Gerizim recited the Law of Moses (Josh. 8:30-35). At Shechem Abimelech was proclaimed king (near the oak of Shechem). After the death of Solomon all Israel assembled at Shechem to offer the throne of Israel to Rehoboam (1 Kings 12:1).

Shechem swiftly declined in importance when Omri built Samaria and made it the capital of the northern Kingdom.

Surface exploration indicated that Shechem was occupied during the Chalcolithic and Early Bronze ages. The excavations carried out during the last fifty years by Dr. Sellin and the American School of Oriental Research, brought to light the defense system of the city gates and walls of heavy massive construction built about the end of the Hyksos period. The "cyclopean wall" and the Northwest Gate with its three entryways were built about 1650 B.C. The East Gate, the temple area and an adjacent wall were erected later at about 1600 B.C. Fallen brick, burned beams and other ruins mark the end of the Middle Bronze age. The last invasion was in all probability an Egyptian one.

The Late Bronze age shows cultural decline from

the high standards of the Middle Bronze age. The builders who reconstructed the city after the Egyptian invasion did not clear up much of the rubble ; they leveled up and built their line of defences not as strong as previous ones. The stratification in the guard rooms of the East Gate shows a continuity between the Late Bronze age and the Israelite occupation. The Israelite period is not much represented in the present excavations, except for a granary or government store building, a few poor repairs at the East Gate, and a small sherd on which were incised some Hebrew letters resembling those found at Samaria but earlier than the inscription at Siloam. The destruction of the Israelite city took place most probably during the Assyrian campaigns of 724-721 B.C.

Hellenistic ruins were found everywhere in the upper levels, with sherds of pottery and a number of whole bowls, a house consisting of three or four rooms, a seal attached to a papyrus document, a silver coin of Alexander the Great, a thirty five silver tetradrachms of Ptolemies I-V, several sherds in Hebrew characters used by Samaritans, a large iron key, nails etc... Installation of an olive oil extraction plant were also uncovered. All this forms a picture of a prosperous city. When the end of this period came is not certain, but the last dated coin is a coin of Antiochia, dated 112-111 B.C.

Some distance further we come to the valley of Nablus, flanked to the south by Mount Gerizim and to the north Ebal. Mount Gerizim is about 2800 feet above sea level. Because of the continual animosity between Samaritans and Jews after their return from Babylon, the Samaritans erected a separate Temple on the top of Mount Gerizim. In 132 B.C., the Temple and town were destroyed by John Hyrcanus. In 67 A.D., when the Emperor Vespasian conquered the

country, he surrounded the mountain and forced the Samaritans to surrender. The Emperor Hadrian erected a temple to Jupiter on the top of Mount Gerizim, which was reached by a staircase of about 330 steps.

Owing to the many Samaritan revolts that took place against the Christians, and the destroying of churches, the Emperor Zeno in 474 A.D. expelled the Samaritans from Gerizim and built a church on the top of the mount in honour of the Blessed Virgin. In 531 the Emperor Justinian fortified the church by building a strong enclosure. In 1928 excavation brought to light the ruins of an octagonal church.

On the top of Gerizim the present-day Samaritans celebrate their feasts of Passover, Pentecost and Tabernacles.

Mount Ebal is higher than Gerizim by about 230 feet, and offers a fine view of the geographical and historical features of the surrounding country, the equal of which cannot be obtained from any where else.

**Nablus** is the chief town of the Samaria district. In 67 A.D., when the Emperor Vespasian conquered the country, many of the Samaritans were put to death. After the war a new town was built, called Flavia Neapolis in honour of the Emperor Flavius Vespasian.

Early in the Christian period Neapolis became an episcopal see. In the sixth century the Samaritans revolted against Justinian, murdered the Bishop of Neapolis, burned the churches and destroyed the monasteries. They were finally defeated by Justinian's army. In 636 the Moslems occupied the city ; in 1100 it was captured by the Crusaders, under Tancred ; in 1187 the Crusaders were driven out by Saladin ; and in 1517 it was occupied by the Turks. In 1918 it was occupied by French troops.



The town with its numerous springs has marvelous gardens. The old city lies in the valley between the two mountains, Ebal and Gerizim, and its typical houses are small and surmounted by cupolas, while the new city is extending up the slopes of the mountains with beautiful, up to date buildings. The expansion of the town was due to the earthquakes in 1837 and 1927 as a result of which the town was greatly damaged.

Nablus is the commercial centre for the whole district. Its chief industry is the manufacture of the best soap in the world, made from pure olive oil, while its sweets, especially "Kunafa", are of wide reputation.

The ancient relics at Nablus are Jami el - Kabir (the great mosque) situated in the eastern part of the city, originally a Byzantine basilica of Justinian's period ; Jami el-Kadra, lying to the south-west of the town, which is a converted Crusaders church ; Jami en Nasr (mosque of Victory) also originally a Byzantine church ; and, in the north-east corner of the town, Jami el - Mesakin which originally was a hospital erected for the Knights Templars.

The small Samaritan Quarter lies in the south-west part of the city. The Synagogue is a small oblong chamber where services are performed by the High Priest in the ancient Samaritan tongue. The chief curiosity of the Synagogue is the Samaritan Roll of the Pentateuch, in so-called Phoenician characters, written, if we are to believe the Samaritan tradition, 30 years after the Hebrew occupation of Palestine.

Nablus has two hospitals, a Government Hospital and the C.M.S. Hospital ; two Government Schools (for boys and girls), and schools directed by the Orthodox and Latin Patriarchates.

We leave Nablus and, continuing our journey to

the north, we pass through the green valley of Nablus. We quickly pass the village of Rafidiah, on the slopes of Gerizim, Zawata on the right and Beit Uzin and Beit Ibna on the left ; at a distance of about 12 kms. the road divides, the left fork leading to Tulkarm and the right fork to Jenin ; about 3 kms. along the latter a narrow road to the right turns off to Sabastieh.

**Sabastieh** is the Biblical Samaria (I Kings 16.24). The site of Sabastieh, chosen by Omri king of the Northern Kingdom of Israel in 926 B.C., to be the capital of his kingdom, is an isolated hill over 300 feet high, surrounded by a valley. Omri fortified his new capital and called it Shomron. Ahab, Omri's son, influenced by his Phoenician wife, erected there a temple in honour of Baal (I Kings 16 : 32-33). During his reign two Syrian expeditions were sent against Samaria and both were repulsed. It remained the capital of the Northern Kingdom until its destruction by the Assyrian king Sargon in 721 B.C. Its Israelite inhabitants were carried off captive to Assyria, and the town was resettled by people from Babylon. In 331 B.C., it was destroyed by Alexander the Great, as a punishment for its inhabitants who had burned alive Andromachus the Greek governor. It revived as a stronghold during the time of the Maccabeans, but in 107 B.C., it was destroyed by John Hyrcanus.

Rebuilt by Gabinius, in 28 B.C., it was later given by Caesar Augustus to Herod, who fortified, adorned and enlarged it on a grand scale, calling it, in honour of his patron, Sebaste (the Greek Sebastos means Augustus), and this name still attaches to it to-day. Sebaste during Herod's reign was the chief city of Palestine. A century later its importance declined, because to the growth of its neighbour Nablus. It played an interesting part in the early history of

Christianity ; it was to Sebaste that St. Peter came preaching the Gospel (Acts 8 :5-8) and Philip the Deacon there first met Simon the sorceror (Acts 8:9). In the 4th century it became a bishopric ; its first Bishop Marius attended the Council of Nice in 325 A.D. Its importance gradually waned till it was restored in 12th century by the Crusaders ; under them it became an episcopal see. Its revival was however



*Sabastieh*

very short and it speedily declined to the small village it is to-day.

A walk through the streets of Sabastieh will reveal to us many traces of the site's antiquity. An interesting feature of the town is the ruin of the Church of St. John the Baptist built in the 12th century by the Crusaders on the ruins of a Byzantine basilica, and now re-utilized as a mosque.

Excavations carried out at Samaria in 1908-10 and 1931-1935 brought to light ruins of different periods which illustrate the history of Samaria.

The present threshing-floor of the village occupies the great Roman Forum. Among the important buildings are the Tribunal, the Stadium, the Theatre, and the Basilica to which the row of seven columns at the west end of the Forum belonged. Besides these remains there is the large colonnaded street over 16 yards wide, which runs from east to west right up to the western gate of the city a fine Roman structure flanked to right and left by well preserved towers. One can readily observe more than one type of masonry at the bases of the towers, representing traces of the earlier periods. To the west is the site of a still earlier monument, a palace dating back to the Israelite Kings Omri, Ahab and Jeroboam II.

Going north from Samaria we soon pass Burqa on the right, and at the summit of the hill we are rewarded with an extensive view ; to the west lies the plain of Sharon and the Mediterranean Sea, to the north the plain of Esdraelon and the Mountains of Gilboa and Tabor ; to the north west we see Mount Carmel and the ranges of Galilee. The village in the valley to the left is Sileh.

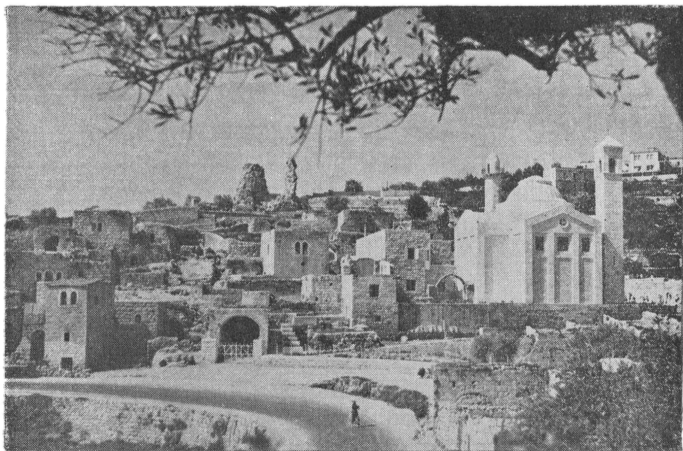
**Jenin** referred to in II Kings 9:27 as the "Garden House", is beautifully situated between the mountains of Samaria and the plain of Esdraelon. It has a fine spring that flows right through the town, and gives life and verdure to the numerous gardens of fruit trees. Tradition has it that Jenin was the town in which Our Lord cured the ten lepers (Luke 17 : 12-19).

The plain of Esdraelon, on the edge of which stands Jenin, is the plain of Jezreel (Josh. 17 : 16), stretching across central Palestine with an average width of 16 to 20 kms., and forming a wide break between the mountains of Galilee to the north and those of Samaria to the south. The soil is chiefly a volcanic decomposition, exceedingly fertile. It was the site of many decisive battles. Here came Tutmoses III, Antiochus, Cleopatra, Pompey, Mark Antony and Titus, each in their turn bringing war to this plain. Through it passed the fleeing Byzantine Army on the arrival of the Arab troops. Much later the Crusaders passed here after their defeat by Saladin in 1187 A.D. Then came Napoleon, and in 1917 the plain witnessed the victorious allies and the retreat of the Turkish Army. (Since 1948 the road to Haifa, Nazareth and Galilee from Jenin has been closed).



## **JERUSALEM - DEAD SEA - JERICO - RIVER JORDAN**

We leave Jerusalem by the road which skirts the city walls, and go through the Kedron Valley past the Garden of Gethsemane to Ras el-Amud. Here the road divides, the smaller road to the south leading to Bethlehem, and the main road to Jericho and



*Bethany*

Amman. We pass through el-Azariyeh, the site of ancient Bethany. The town lies on the left side of the road to Jericho. It was much favoured by our Lord, and it was in the House of Simon the Leper (Mark 14:3) that the woman anointed Him with precious ointments.

Its Arabic name El-Azarieh still retains the memory of Lazarus (John 11:1-45) whose tomb and the so-called house of Mary and Martha are still visited.

The site of the house of Simon the leper, and the surrounding field which contains medieval ruins, were bought by the Franciscans in 1868. Over this site they erected a beautiful church in 1954, in which parts of older buildings are still to be seen (including mosaic from the Byzantine period, Crusader masonry and an oil press). To the south on a summit of a hill is the village of Abu Dees with its white minaret.

Beyond Bethany on the right side of the road is a Greek Orthodox convent built over ancient foundations, marking the traditional spot of the meeting of Our Lord and Martha (John 11 : 20-27).

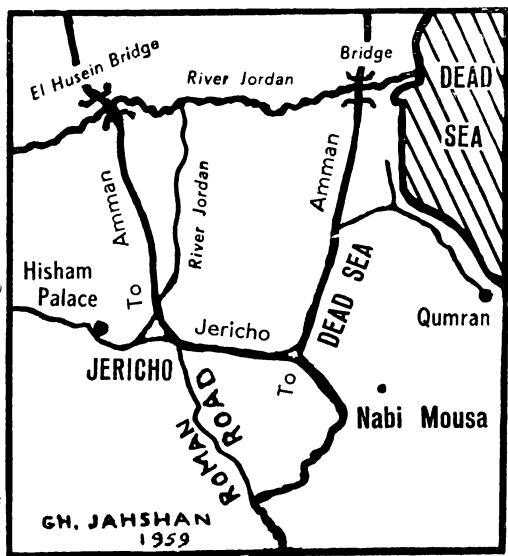
The road now descends by zig-zags, into the Wady el-Haud, at the head of which lies the Biblical Spring of the Sun (Josh. 15 : 7. 18 : 17) also known as the "Fountain of the Apostles". It marked the boundary between the territories of the Tribes of Benjamin and Judah.

We continue on our way down a valley running between the bare mountanns, which in spring are often covered with a green carpet and multi-coloured wild flowers.

Half - way between Jericho and Jerusalem is the Inn of the Good Samaritan (Luke 10 : 30) or Khan Hatrur, known also in Arabic as Khan el-Ahmar. It is a modern structure built over the site of an earlier one ; fine pieces of ancient walls and fragments of mosaic are still visible. At present it is a police station. From here the road descends steeply and soon enters a low valley, At this point we have a choice of two routes to Jericho.

a) The rough track to the left is the ancient Roman road which was used by Our Lord when travelling between Jericho and Jerusalem. After about ten minutes drive along it, from an elevation to the left a splendid view of Wadi el-Kelt may be obtained.

Down in the valley is the Orthodox Monastery of St. George's built in a large cave in the 5th century. There are frescos and inscriptions in it of an early date.



Continuing our way we soon come to Aqabat Jabr ; from here one gets an excellant panorama of the Jordan Rift Valley, commonly called el-Ghor, and Jericho. The Jericho plain was presented by Mark Antony to Cleopatra, and she later sold it to Herod the Great. On descending Aqabat Jabr we pass the ruins of a fortress built by Herod. Nearby stood the Herodian town of Jericho and the Byzantine City, which later was restored by the Crusaders. The road from here leads directly to modern Jericho.

b) The road to the right is the main road to the Dead Sea, Jericho and Amman. Continuing



our way and descending between rocky mountains we soon pass a sign board indicating sea-level ; lower still a path to the right leads to the Mosque of Nebi Musa. According to Moslem tradition it is the burial place of the prophet Moses. Part of the mosque and its cupolas can be seen from the main road. At Easter-time every year Moslems make a pilgrimage from Jerusalem to it and back again ; this pilgrimage last a week and is attended by Moslems from many different countries (it is known to them as *mausam en-Nebi Musa*).

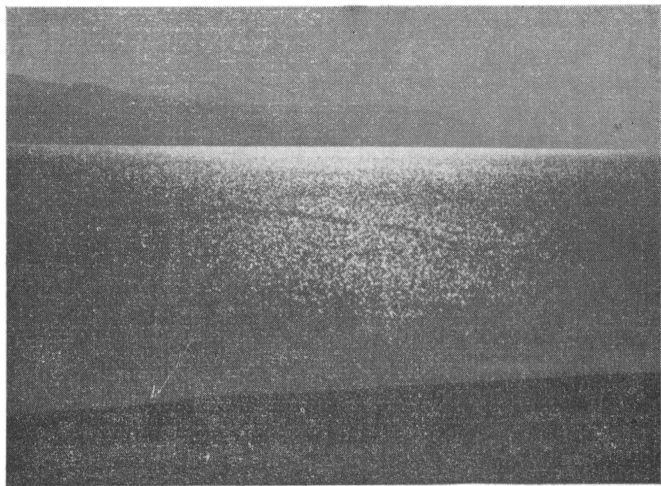
After a distance of about 3 Kms., we reach the Jordan Valley ; here a road to our right leads to the Dead Sea and Amman (8 Kms) while the other road goes straight to Jericho (6 kms.). The plain, surrounded by mountains, provides a splendid view with the Dead Sea and the mountains of Moab to the east, the mountains of Gilead to the north-east, Jericho and the mount of Temptation to the north and the hills of Judea to the west.

Following the road to the right, we pass banana gardens on the left, while far away we observe the Orthodox monastery of St. Gerassimos (*Deir Hajleh*), with its tepid spring, which waters the surrounding gardens of the monastery. Some frescos and mosaic date back to an early period. It marked the boundaries between Judah and Benjamin (*Josh. 15 : 7*). We drive on to the Dead Sea, soon we come to a fork, the right one leads to the Dead Sea and *Khirbet Qumran* and the main road to Amman (lately opened in 1958).

## DEAD SEA

The Dead Sea or *Bahar Lut* "The Sea of Lot" (*Gen. 19*), is 400 meters below the level of the Mediterranean Sea, and is the lowest spot on the surface

of the earth. It is 76 kms. in length and about 16 kms. in width ; its depth varies from 301-401 meters. It contains six times as much salt as the ocean. This great density of salt with the resultant increase in the specific gravity of the sea (varying from 1.021 to 1.256) prevents the human body from drowning in it. Also because of its intense saltiness, nothing can live in it ;



*The Dead Sea*

fish on entering its water from the River Jordan die immediately. It is due to this fact that it has derived its name of the Dead Sea, (in Arabic Bahar el-Meyet).

It contains about 25% of mineral salt and 10% of common salt, chloride of sodium. The bitter taste is due to the presence of chloride of magnesium, while the peculiar oily feeling is caused by the presence of chloride of calcium.

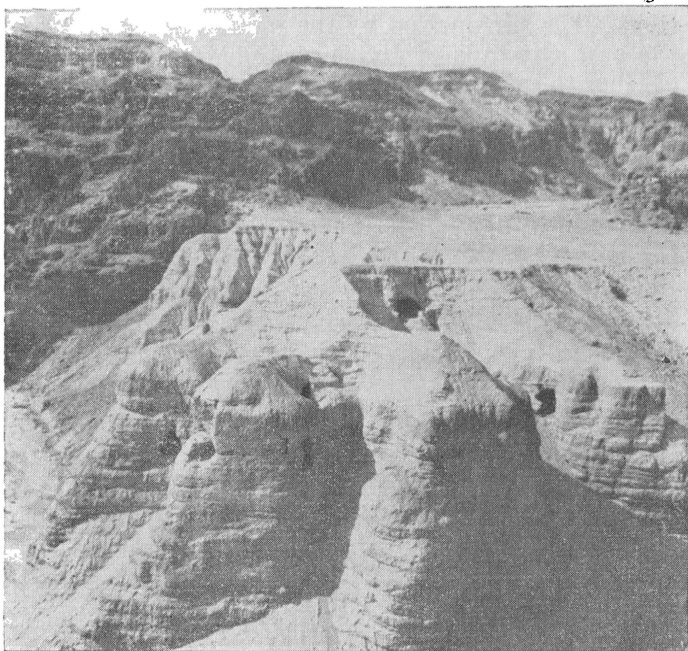
The Dead Sea is divided by el-Lisan (the Tongue), a promontory which stretches out about half way down its eastern shore and almost cuts it in two sections. It is surrounded by the mountains of Moab on the east, the hills of Judea on the west, the plain of el-Ghor to the north, and the Wadi Araba to the south. It obtains its main supply of water, of course, from the River Jordan to the north, but water also reaches it from Zarka Ma'in, the Mojib (the Arnon of Scripture), the Wadi Kerak and the Hesa on the east, and from Ain Jidi, Wadi Sayyal and Wadi Muhawit on the west. On the northern shore of the Dead Sea is the modern tourist "Dead Sea Hotel".

### **KHIRBET QUMRAN**

The road to the north west of the Dead Sea leads to the caves near Khirbet Qumran. This is the site where the famous Dead Sea Scrolls were accidentally discovered by bedouin shepherds in 1947, while searching for a stray goat.

During the search, one of them came to a rocky cliff and saw a narrow opening. He threw stones through the opening, hoping to hear the voice of the goat. To his surprise he heard instead the cracking of jars. Calling one of his friends, they both passed with great difficulty through the narrow opening and entered the cave expecting to find a treasure. They found a number of cylindrical clay jars ; on opening one of them, instead of finding gold they found long objects wrapped in linen ; taking off the foul-smelling wrappings they were disappointed to find goat skin on which some strange writing was inscribed. They took some of those to Bethlehem and showed them to an Assyrian shoe-maker, who bought some of them

for a few pounds and handed them later to the Syrian Bishop Yeshua Samuel in Jerusalem.



*Qumran caves*

Thus the Bedouin accidentally made the greatest manuscript discovery of our age. Archeologists and scholars in Jordan have since then been surveying the surrounding hills where, after this first discovery, many more fragments of books have been found, in Hebrew, Aramaic and Greek. The archeologists also noticed, in the vicinity of the cave, some ruins which had before been thought to be those of a Roman fort ;

deciding to reexamine these, they discovered beneath the fort the remains of a set of buildings remarkably like a monastery, the centre of the religious community which had written the scrolls, and which was known to historians as the **Essenes**.

The ruins and scrolls shed light on each other, and from both we can now form a clear picture of the daily life and religious beliefs of these early hermits, who in about 140 B. C., had abandoned Jerusalem as a city of corruption, and gone off to the desert where they lived for the next 200 years, preparing themselves for the end of days when God would restore a purer religion and state.

The excavations of Khirbet Qumran are now complete ; and in them we perhaps get our closest contact with daily life of the time of Christ.

Study of the remains of the community's books is still proceeding, and it is expected that soon, when these have all been published, scholars will have available many new elements of great interest for the study of the religious beliefs of the population of Palestine in the time of Christ.

The special Dead Sea Scrolls exhibition at the Palestine Archaeological Museum is open daily from 9 A.M. to 2 P.M.

## JERICO

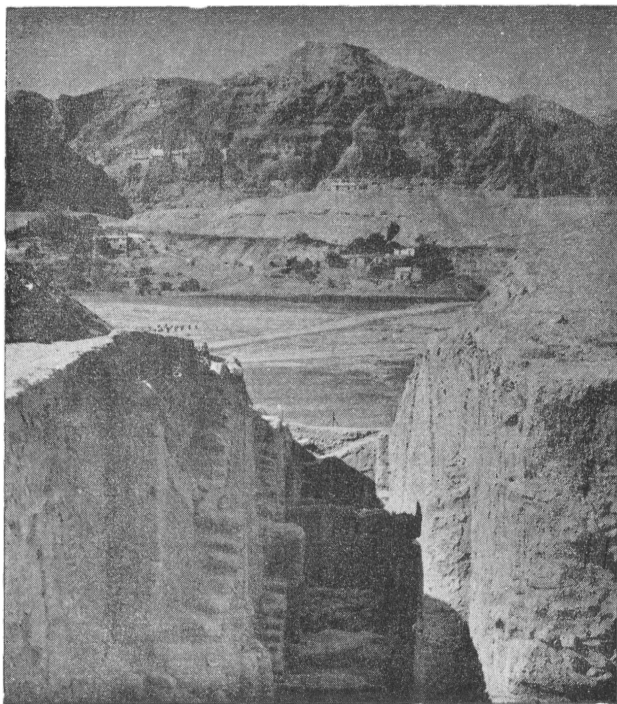
Taking the left hand road, we continue our way to Jericho. The large buildings to the left are the Police Station and Government Offices of Jericho. A little further we enter the modern Jericho (Arabic Eriha), which lies 820 feet below sea-level. It is situated in a fertile plain amidst orange groves, bananas, date and vegetable gardens. It is a winter resort with sub-tropical climate, exceedingly pleasant in winter. It has three hotels, a Government Hospital, and schools for girls and boys. There is also an Agricultural Experimental Station of the Government. The native population is a race of negroid bedouins. Its soil is exceedingly fertile and gives a particularly good flavour to oranges and bananas.

On entering Jericho we take the road to the north (the one to the east leads to the River Jordan and Amman). Continuing our way we pass the Franciscan church and convent to the left and the Greek Orthodox church and convent to the right. We continue to the north, passing between orange and bananas groves, from where a picturesque view of the Mount of Temptation is gained. Some distance further we come to Elisha's Fountain and Ancient Jericho.

**Elisha's Fountain** (in Arabic Ain es-Sultan) (II Kings 2:19-23), is the traditional spring which Elisha heald (or sweetened) by throwing into it a cruse of salt. It gives a copious and never-failing supply of water, which is used for the irrigation of a wide area.

**Ancient Jericho** (in Arabic Tell es-Sultan). To the west of Elisha's Fountain close by the road is the Tell or mound of Ancient Jericho. This mound is

made up entirely of the accumulated debris of human occupation, and marks the site of ancient (Old Testament) Jericho. During the past fifty years successive



*Ancient Jericho and Mt. of Temptation*

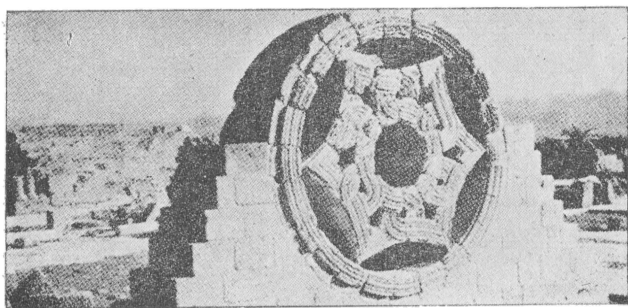
archaeological expeditions, most recently that of the British School of Archaeology in Jerusalem (1952-9), have uncovered the long history of the site, dating back to before 8.000 B.C., when the first hunters and

fishers settled by the copious spring. Among the many important and unique discoveries made may be mentioned the town wall and defensive tower (to be seen in the deep excavation on top of the mound), built before 7.000 B.C., and thus 4.000 years older than the Pyramids of Egypt; and the beautifully modelled portrait heads, made of plaster attached to human skulls, dating from about 4.500 B.C., being the earliest examples of portraiture known. Other important discoveries include the finely built houses of the later Neolithic period (C. 6.000 - 4.500 B. C.), and the mud-brick town walls of the Early Bronze Age (3.000 - 2.000 B.C.). Little has been found of the Jericho of Joshua's day, and the excavations have shed little light on the Biblical story of the fall of Jericho. To the north of the mound, beneath what is now the refugee village, many hundreds of tombs have been excavated, producing fine examples of the pottery, ornaments, weapons, and wooden furniture and utensils of the Jerichuntians of between 2.000 and 1.600 B. C. One of these tombs can be seen, reconstructed, in the Palestine Archaeological Museum in Jerusalem; while other objects from Jericho are on exhibition in the Jordan Museum in Amman and in many of the larger museums of Gt. Britain, the U.S.A., Canada, Australia, and Europe.

The road west of Tell es-Sultan leads to the Mount of Temptation (in Arabic Jabal Kuruntul) (Math. 4:1-10). It is 320 feet above sea level or 1140 feet above the Jericho plain and is honey-combed with caves, which were occupied by hermits in the 4th. century. The gardens of the Greek Orthodox Monastery at the foot of the mountain are watered by Ain ed-Duk (a spring a little further north). A serpentine path leads to the monastery of the Temptation, built half-way up the mountain between 1874 and



1902. It contains a number of traditional sites in several caves connected with the fasting and temptation of Our Saviour, and is very interesting to visit. A steep path from the monastery leads to the summit of the mountain, which is encircled by a wall clearly visible from a great distance ; within it are the ruins of a Byzantine church. The view from here is a memorable one.

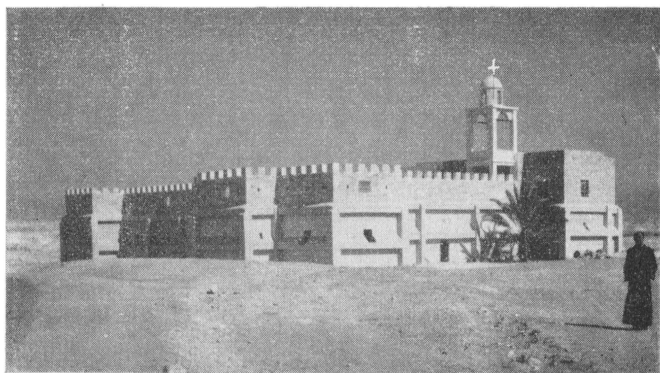


*Hisham Palace*

**Hisham Palace :** — Two kms., to the north-east of Elisha's Fountain is the site of Khirbet el-Mafjar or Kasr Hisham. The Palestine Department of Antiquities excavated here in 1936, and brought to light a large well, preserved palace with numerous statues, mosaic floors, an unfinished mosque and a water-conduit. The Arabic inscription that was found, bearing the name of "Hisham" proves it to be a winter resort of that Caliph.

The palace was occupied, while partially built, and it seems to have been damaged by an earthquake and abandoned before it was ever completed.

Returning to the heart of Jericho, we take the old road to Amman. On leaving the city the road divides, and the right hand fork leads to the site of Gilgal (according to some authorities), St. John's Monastery and to the place of Christ's Baptism in the River Jordan (8 Kms.). The present Greek Orthodox monastery of St. John the Baptist (Matt. 3:1) is built over the ruins of a 4th. century church. In 1144 the Emperor Manuel Comnenos reconstructed the church



*Greek Orthodox Monastery of St. John the Baptist*

and in 1182 it was again restored. In 1927 it was greatly damaged by an earthquake. The last restoration was carried out in 1954 by the Greek Orthodox Patriarchate of Jerusalem.

**The River Jordan** (in Arabic esh-Shari'a or al-Urdun) (Josh. 3:15; II Kings 5:10-15; II Kings 2 1-18; Psalm 42:6 and Math. 3:13), has its chief source in the Hasbani springs between the two Lebanons and in the historical springs in a cave at

Banias, (Caesarea Philippi). It passes into Lake Huleh at about 7 feet above sea-level and through the sea of Galilee. Lake Tiberias (John 6:23) at about 680 feet below sea - level ; then it runs through the Rift valley el - Ghor, the deepest known depression in the world, into the Dead Sea.

The distance between lake Huleh and the Sea of Galilee is about 12 miles and from the latter to the Dead Sea 67 miles as the crow flies, but this distance is increased by the meandering bed of the river to about 200 miles.

The river runs exceedingly fast, and in this comparatively short distance it falls over 2980 feet. Its course is hidden by a dense overgrowth of cane, willow and tamarisk. This thicket along its banks abound in bird life ; other animals, such as the wild boar, are also found here.

Returning towards Jericho, until we come to the old main road, we turn to the east ; at 9 kms. distance we come to Hussein Bridge, which until 1948 marked the frontier between Palestine and Trans - Jordan. From the Hussein Bridge to Amman is about 59 kms.

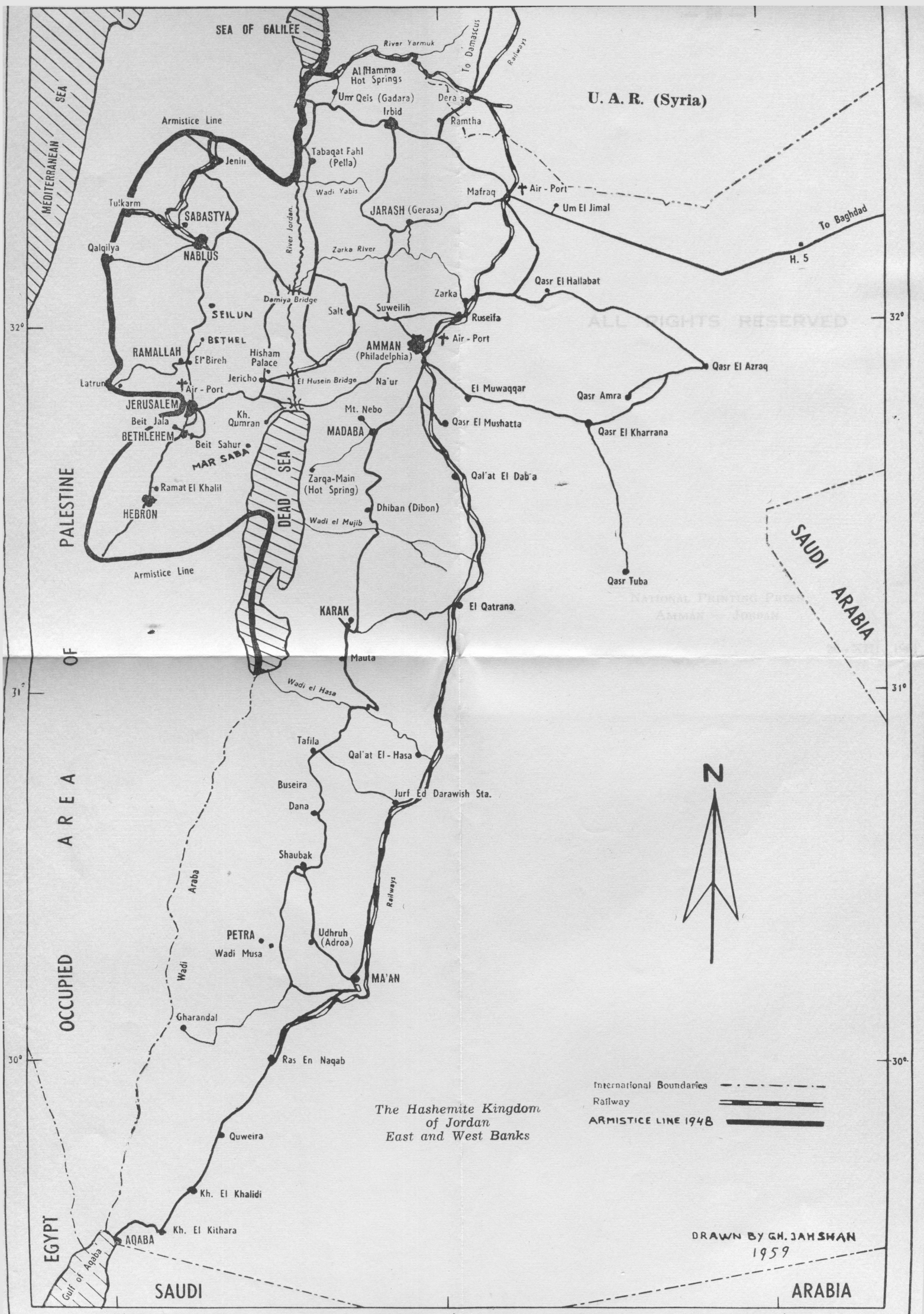


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